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Evangelical Visitor - December, 1984 Vol. 97. No. 12

Glen A. Pierce

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evangelical
VISITOR

December 1984



evangelical VISITOR

The official publication of the Brethren in Christ Church

December 1984

Vol. 97, No. 12

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in this issue...

Hymnal sales climb, Limited Edition copies are still available

Sales of the new Brethren in Christ hymnal, *Hymns for Praise and Worship*, have been excellent since the volume's release at General Conference, according to Elwyn Hock, publishing agent for the church. Of the initial press run of 10,000, less than 1,000 copies are left in inventory, and the question of reprinting will soon come into focus.

Elwyn notes that the responses from users without exception have been positive.

He also reports that about half of the \$100,000 Hymnal Fund goal has been reached through the Limited Edition promotion. As of November 10, 106 copies of the Limited Edition were still available, in recognition of major contributions to the Hymnal Fund. Categories still available are:

- \$5,000 category— 2 copies
- \$3,000 category— 4 copies
- \$1,000 category— 9 copies
- \$ 200 category—91 copies

The Hymnal Fund was designed to provide the "up-front" capital needed to produce the hymnal. "Even though only about half of the up-front money was raised by the Limited Edition so far," Elwyn explained, "we were able to proceed with the project because pre-publication sales brought in enough funds to cover development costs at the time. But now that we are faced with the prospects of reprinting, we need to raise the rest of the Hymnal Fund to cover these added expenses."

Contributions to the Hymnal Fund are tax deductible. For information, contact Evangel Press, P.O. Box 189, Nappanee, IN 46550, or phone (219) 773-3164 between 7:00 a.m. and 4:00 p.m. EST.



Evangelical Visitor

A special gift of love





by Don Muston

Don and Marilyn Muston and their children Abigail and Luke, who live near Elizabethtown, Pa., are very good friends of our family.

Several years ago I learned that they had prepared a special activity calendar for Don's mother, who was in a nursing home in Indiana. At my request, Don wrote to share a bit about this special gift of love—a gift I know his mother appreciated, for I received a letter from her (as was the suggested activity for November 10 of that year).

Perhaps this will serve as an "idea-starter" as you think of some lonely persons who would greatly appreciate a similar gift of love from you. —Glen Pierce

One reason the calendar worked was because it was made especially for my mother and not for just anyone. We

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
1 Give testimony in church. Take a friend to lunch.	2 Use pipe cleaners to make some figures of people. Give them to someone who will enjoy them.	3 How many days til Christmas? Make a list of what you want to give to people.	4 Make up a story about oysters.	5 Think about the times you took your kids to the library in the summer. (Can you feel the heat and smell the dust of the road?)	6 List 5 reasons why a person should not eat pizza.	7 Discuss with someone how the fireplace changed living standards.
8 Let a friend take you to lunch. (Don't have pizza!)	9 Tell someone why you like home-made ice cream.	10 Write a letter to Don's friend: Glen Pierce 107 E. Van Buren Nappanee, IN 46550	11 Try to remember the excitement of a threshing machine. Tell a friend.	12 Call a grandchild.	13 Write a letter to a nephew.	14 How many ways can you think of to use popsicle sticks?
15 Take a friend to lunch. Predict tomorrow's weather.	16 Tell a joke to three people.	17 <u>Listen</u> to someone today.	18 Plan to have your picture taken sometime next week.	19 List five reasons to eat octopus.	20 Learn a Bible verse.	21 Count how many birds you see.
22 Take a friend to lunch. Tell them why you like to go barefoot.	23 Name all your uncles.	24 Call a grandchild.	25 (Picture taken yet?) List five reasons you are happy.	26 Learn a Bible verse.	27 Tell someone about the ice cream socials at White Lick Chapel.	28 Think of why you are glad you grew up when you did, where you did.
29 Let a friend take you out to lunch. Watch a ball game on TV.	30 Get ready for December.	LUKE 1981 NOVEMBER				

tried to relate it to events in her girlhood and tied it in to family and friends. I suspect, though, that there are a number of items which one might place on a page for any elderly person to accomplish.


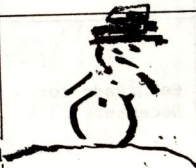
My mother suffered pretty badly from Parkinson's disease. She was really too weak to do anything on her own. She spent the last 28 months of her life in a nursing home, slowly deteriorating. She was a vigorous person, and had difficulty handling this part of her life. She said to me, "Don, I feel like my body is falling apart and I know that I am dying, but in my brain I still feel like I am 22 years old. I don't think I can handle this."

I interpreted this to mean that she just could not accept having to give up being an active and contributing adult, even during the twilight of her years. That seemed reasonable to me, so we came up

with the calendar idea. It helped her to be involved in positive emotions rather than sinking into a negative analysis of "why me?"

Mother was visited every day by three old friends who worked for her when she was active as a nurse and a hospital nursing supervisor. The calendar allowed these ladies to have a positive experience also. It was a very effective way for them to ease the burden of their old friend and mentor.

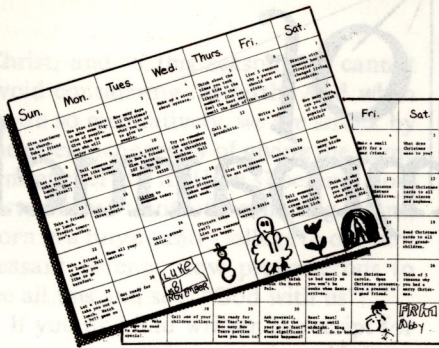
All of us were involved in thinking up the suggestions for each day. Abigail and Luke drew seasonal pictures and colored them on each page. After she died, we discovered how much my mother appreciated the activities from the comments and responses which were written on the pages. Many of the projects were actually completed with the help of visiting friends and the nursing staff. We sent along stars which she

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
<p>DECEMBER 1981 from Abby M.</p> 		<p>1 Hum Christmas carols today.</p>	<p>2 Tell someone about the first Christmas you can remember.</p>	<p>3 How many ways can you say "Santa Claus"?</p>	<p>4 Make a small gift for a dear friend.</p>	<p>5 What does Christmas mean to you?</p>
<p>6 Take a friend to lunch. Watch something special on TV.</p>	<p>7 Pray for someone who needs you today.</p>	<p>8 Make up a story about elves.</p>	<p>9 Tell someone about Christmas as a child at your Dad's house.</p>	<p>10 Call a niece.</p>	<p>11 List 5 reasons why Christmas is for children.</p>	<p>12 Send Christmas cards to all your nieces and nephews.</p>
<p>13 Let a friend take you to lunch. Put a quarter in a Salvation Army pot. Call a grandchild--collect.</p>	<p>14 Hum Christmas carols today. Predict weather for Christmas.</p>	<p>15 Make three decorations for your room.</p>	<p>16 Order something from a catalog</p>	<p>17 List 3 good things to eat you can make from snow.</p>	<p>18 List 5 reasons why Christmas is for older people.</p>	<p>19 Send Christmas cards to all your grandchildren.</p>
<p>20 Go for a ride. Look at Christmas decorations.</p>	<p>21 How many ways can you say "Merry Christmas"?</p>	<p>22 Ask someone to bring you some Christmas candy.</p>	<p>23 Eat Christmas candy and think about the North Pole.</p>	<p>24 Rest! Rest! Go to bed early so you won't be awake when Santa arrives.</p>	<p>25 Hum Christmas carols. Open Christmas presents. Give a present to a good friend.</p>	<p>26 Think of 5 reasons why you had a merry Christmas.</p>
<p>27 Take a friend to lunch. Make a tape to send to someone special.</p>	<p>28 Call one of your children collect.</p>	<p>29 Get ready for New Year's Day. How many New Years parties have you been to?</p>	<p>30 Ask yourself, "Where did the year go so fast?" What significant events happened?</p>	<p>31 Rest! Rest! Stay up until midnight. Ring a bell. Go to bed.</p>		<p>FRM Abby</p>

pasted on the days when she finished each project.

So, in conclusion, the calendar represented several things. (1) It was a loving concern from a son and his family. (2) It provided structure for the visit of old friends. They spent many warm, happy, and fast hours talking about the items on the calendar, and running out to get what was required to complete the day's

assignment. (3) It required my mother to review a happy and productive life. (4) It blunted the edge of her loneliness. (5) It forced her to be active and vital in ways that were reasonably possible for a person in her condition. (6) It gave meaning and provided a basis of role definition that allowed her the possibility of maintaining relationships with family and friends. ■



Some of the other assignments which appeared on the calendar

- Think of five beautiful things.
- Write one of your children and tell them what it was like on the day they were born.
- Tell three jokes today.
- How many people can you remember from your high school class?
- Tell a friend about your favorite toy as a child.
- List the names of five horses owned by your father.
- Tell someone about your first trip to Florida.
- Tell a friend how you and Grandpa met.
- Tell someone why you are a Republican (or Democrat).
- Think of five reasons you have to be happy.
- Pull five weeds.
- Pray for someone who needs your help.
- Hum your five favorite hymns.
- How many dogs have you owned? What were their names?
- Count the chairs in your dining hall.
- Smell a flower.
- Draw a silly picture of yourself and mail it to a grandchild.
- Learn a new word and use it in a conversation.
- Watch the clouds. Look for pictures and animals in them. How many do you see?
- Make an "S" and use it to draw a silly picture.
- Write what you think is the most important thing to remember about living a good life.
- Find an eclipse.
- List your five favorite flowers. Why these?
- How many nieces and nephews can you name?
- Make a boat. You need a soda cap, tooth pick, clay, and paper. Give it to a friend who needs it.
- Make up a story about ducks.
- How many ways can you say "I love you"?
- Find five things in your room that a magnet will pick up.
- Watch the sunset. How many colors can you see?
- When you were a child, who was the oldest person you knew?
- Tell someone how you felt when you graduated from nurses training.
- Make up a story about worms.
- What was the first job you had to do as a child?
- Write a letter to a nephew.
- How many days are left until Christmas?
- Listen to someone today.
- Count how many birds you see today.
- Start a project you can finish in two weeks.
- Think of something nice that happened to you 50 years ago, and tell it to a friend.
- Ask someone half your age to tell you about their job.
- Think of five good reasons to be a nurse today, and send them to the nursing school you graduated from.
- Where did you go on your first date?
- Name five things you've always been curious about. Why have you been curious about them?
- Call a grandchild collect.
- Let a friend take you to lunch. Count the number of people you both know.
- Tell a friend about your favorite aunt.
- List your three favorite books, and why they are your favorites.
- Who are the people most influential in your life? Write a letter to one of them.
- Go for a ride, and get something good to eat from a garden.



The Sign Of Emmanuel

by Kenneth L. Gible

"Lord, give me a sign."

Have you ever said that? Faced with a tough decision or beaten down by discouragement, you long for some unmistakable direction from on high. How wonderful it would be if God spoke in a clear, loud voice. And so many believers have prayed for a sign from the Lord.

I have not been one of them.

Oh, not because my faith is so strong that I don't need divine guidance. No, I confess it is fear, not faith, that has motivated me. You see, gettings signs from God is dangerous business. After you've seen visible proof of God's will, you're hooked. No longer can you protest that God hasn't made himself clear. No longer can you insist you surely would have done what God wanted you to do, if only the Lord had made his divine intentions plain.

I take some comfort in the fact that a biblical character named Ahaz also took this approach. Isaiah the prophet came to King Ahaz (who was in some hot water at the time) and said to him: "Ask the Lord your God for a sign."

But Ahaz, very politely—and with

some pious vocabulary tossed in just to be on the safe side—refused.

"I will not ask, and I will not put the Lord to the test." That does sound mighty fine, doesn't it? Ahaz doesn't want to "test" the Lord—that's the same answer Jesus gave to one of the Devil's temptations. It's a good Sunday school answer, right?

Well, no, not in this case. Because what old Ahaz is trying to do is to keep a safe distance. You and I do it too. We prefer to keep God somewhere "out there" so God can't get close enough to make demands on us. And so if God offers to reveal the divine will, offers to change something in our lives, we politely decline. It wouldn't do to put ourselves under any kind of obligation to the Almighty. And so we say, "Thanks, but no thanks. If it's all the same to you, Lord, I prefer to think of you as Cosmic Force or Eternal Truth, or Supreme Being. That's good enough for me."

Ahaz tried that, but it didn't work. Isaiah told him the Lord was going to give Ahaz a sign whether he wanted one or not. A maiden will bear a son, Isaiah said, "and you shall call his name Immanuel."

Immanuel. That's a word we hear

often at this time of year. We see it on Christmas cards and hear it in songs like "O Come, O Come, Immanuel." Most Christians know that Immanuel is one of the names given to Christ; they may even know that the word means literally: "God with us." But many of them don't know the name goes back to Ahaz and the sign he didn't want to have.

The early Christians believed that Jesus was the fulfillment of that "sign-child" Isaiah had announced. Jesus was God-with-us indeed! It was only natural, therefore, that they should see the angel's announcement to Joseph of a son soon to be born to Mary as a striking parallel to the sign given to Ahaz. Of course! Jesus himself was the true Immanuel promise, now made flesh and blood.

And yet, in this Christmas season, you and I need to go beyond knowing what Immanuel meant to people of long ago. The crucial question for us, in the fading years of the most violent century in human history, is this: what does it mean for you and me to speak of Immanuel? How shall we say "God with us"?

We must take our clue from the center of our faith. That is always the

Kenneth Gible lives in Harrisburg, Pa.

Evangelical Visitor

The crucial question for us is this: what does it mean for you and me to speak of Immanuel? How shall we say, "God with us"?

Christ, and in this season, we cannot avoid considering his birth. And when we do so meditatively, we are struck by the utter incongruity of giving the name "Immanuel" to it. How shocking, how incredible to think of a squalling infant, born in a tiny country village to obscure peasant parents, how preposterous to see all this and say: "God with us"!

If you or I had written the script for the coming of Immanuel, we'd have made some changes. The planning meeting might have sounded something like this:

All right, if God is coming to earth, we've got to make sure all the right people know about it.

First, let's prepare a press release for the Associated and United Presses. We'll contact all the television networks to guarantee satellite coverage. Maybe we can coax Walter Cronkite out of retirement just for this event. Naturally, the president of the United States will be informed, as well as the premiers of the Soviet Union and China. (Those last two are atheists, but the political ramifications will probably outweigh religious scruples. They'll come.)

This will be a religious occasion, so we ought to have an invocation. How about the Pope? And to prove this is a truly ecumenical event, we'll get Billy Graham to give a brief homily in keeping with the theme of the day. We'll need music too. The London Symphony Orchestra ought to suffice for the instrumental side of things. As for choral music—no group will do but the Mormon Tabernacle Choir.

Enough of that. The whole thing sounds terrible, doesn't it? Yet can you doubt, even for a moment, that this obscene spectacle would be exactly the way our world would handle the coming of Immanuel?

And do you not also see now why God chose a far different way of sending the Son to earth? God-with-us is indeed a momentous thing, a unique, earth-shaking, eternal event. But to have made of his coming a spectacle, a grand state occasion with the world's great in attendance, would have missed the whole point of who this Christ was to be and what he was to do. It would have denied God's way of relating to men and women in times past. For if there is one thing we should have learned about God's presence, it is that God does not intrude into the world's affairs with roll of drums and flourish of trumpets.

If you want to see God at work in the most personal, loving ways, do not eagerly scan the headlines, do not study the pages of PEOPLE magazine. Instead, seek out a public schoolteacher who has been lovingly challenging students for a generation. Visit a retirement home where a nurse has been treating the elderly not as a collection of nuisances, but as real human beings. Visit a summer playground where a teenager is spending time giving careful attention to children hungry for love. Trace the brief career of a man who trudged the countryside talking and eating with the poor and saying to them: "Come unto me, all you who are weary and heavy-laden, and I will give you rest."

Do your best to forget and forgive human arrogance which has taken the phrase God-with-us and used it for selfish ends. All too often, people have said God-with-us and have meant God-on-our-side. And so, in the name of Immanuel, religious persecution has flourished, economic oppression has grown, bombs have been dropped.

For whenever a group or nation says "God-is-with-us" and means by it "God-is-on-our-side," then the gates of hell swing open. And do not think that only the Germans under Hitler were guilty of the God-on-our-side mentality. You and I are guilty of it too, whenever we

smugly suppose that our brand of religious experience is superior to that of anyone else, that our family is so much nicer than other families, that our church is more nearly what God approves of than any other church.

Let us ask God to forgive our arrogance. And as we draw ever nearer to the blessed day of Immanuel's birth, let us not say to ourselves: God-with-US, but rather GOD-with-us. For that is the essence of the birth of Christ—that here, living with us all, is none other than God.

It's the best and only answer to the prayer of our heart's yearning: "Lord, give me a sign." ■

The God of Changed Lives

CHANGE IN MY LIFE

DECEMBER

Day		Book & Chapter
S	<input type="checkbox"/>	1 John 9:1-12
S	<input type="checkbox"/>	2 John 17:6-26
M	<input type="checkbox"/>	3 I Cor. 12:12-31
T	<input type="checkbox"/>	4 Gal 5:22-6:10
W	<input type="checkbox"/>	5 Eph. 2:11-22
T	<input type="checkbox"/>	6 1 Peter 1:1-9
F	<input type="checkbox"/>	7 1 Peter 2:1-12
S	<input type="checkbox"/>	8 I John 5:1-5; Psalm 133

The church world - wide, created and sustained by Him

My God saves, reconciles, restores

S	<input type="checkbox"/>	9 Isaiah 61
M	<input type="checkbox"/>	10 Ezekiel 36:22-32
T	<input type="checkbox"/>	11 Hosea 14
W	<input type="checkbox"/>	12 Zeph. 3:8-20
T	<input type="checkbox"/>	13 Luke 1:67-79
F	<input type="checkbox"/>	14 Luke 15:11-24
S	<input type="checkbox"/>	15 Eph. 1:3-14

Therefore, I experience:

S	<input type="checkbox"/>	16 John 3:5-21
M	<input type="checkbox"/>	17 John 3:22-36
T	<input type="checkbox"/>	18 Acts 17:1-12
W	<input type="checkbox"/>	19 Romans 3:9-26
T	<input type="checkbox"/>	20 Romans 10:1-13
F	<input type="checkbox"/>	21 Eph. 2:1-10
S	<input type="checkbox"/>	22 I John 5:1-12
S	<input type="checkbox"/>	23 Isaiah 52:4-12
M	<input type="checkbox"/>	24 Ezekiel 33:7-20
T	<input type="checkbox"/>	25 Matthew 28:16-20; Mark 16:15-19
W	<input type="checkbox"/>	26 Mark 4:21-33
T	<input type="checkbox"/>	27 Acts 10:34-48
F	<input type="checkbox"/>	28 Romans 10:14-21
S	<input type="checkbox"/>	29 1 Cor. 3:1-9
S	<input type="checkbox"/>	30 2 Cor. 5:16-22
M	<input type="checkbox"/>	31 2 Tim. 1:3-14

Evangelism, showing the way of salvation of witness, missions outreach

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The babe in the manger—

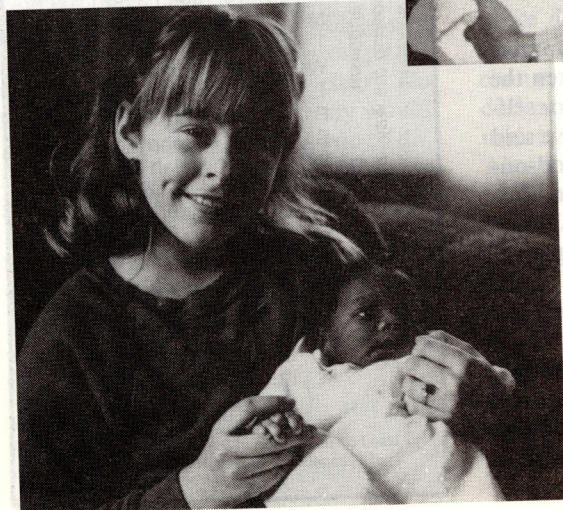
*received
anew—
1984*



Don and Josie Esbin, Refton congregation, receive the first infant into foster care through Bethany Christian service.



James Lesh, former administrator of Messiah Children's Home, "gets into the act" of these ministries—a sequel to the former institution.



Foster brother and sister involvement spells L-O-V-E!

by Lucille Lady Wingert

At the time when environmental influences are having their greatest impact, and the quality of emotional nurture is most crucial to the developing personality, Christian foster parents and their families have been there to wrap a "babe" in "swaddling clothes" of love!

It has been a thrilling sight to see foster fathers take an infant into the security of their strong arms, to see brothers and sisters providing the developmental stimulation of their talk and play, and to see the devotion and commitment in care provided by the mother—as if the infant were her own! The momentous results of these earliest influences are being seen in happy, well-adjusted infants as they leave for their adoptive homes when the legal processes have been finalized. Significant results are further confirmed as physicians say repeatedly, "This infant is developmentally ahead of his age in months!"

The infant is not the only one to benefit during these first months. Families who receive a little child into their care also receive unique joys and blessings! One mother described foster parenting a baby as a great learning experience in child development for her own children. A young couple commented about being foster parents, "This has really changed our lives and given us a new purpose. It's very rewarding to share our lives with a little one in this special way!"

Since February 1984, approximately

Director of Brethren in Christ foster care ministries, Dr. Lucille Wingert is also director of the Millersville (Pa.) office of Bethany Christian Services.

Evangelical Visitor

20 infants have been placed in Brethren in Christ related homes for pre-adoption care by Bethany Christian Services through the national agency's new branch office in Millersville, Pa. Some of these have now gone into Christian adoptive homes, including those of pastoral couples. A significant number of Brethren in Christ couples are in the process of receiving a child through the adoption services of this agency.

However, there is another story behind this exciting new challenge for Brethren in Christ involvement. Among these 20 infants are those who were (or might have been) headed for abortion, had it not been for the Christians who cared enough to be involved in helping girls choose life-giving alternatives in situations of crises pregnancies. During the past months, Brethren in Christ have been speaking out their convictions—that it is not enough just to be against abortion; we must accept the challenge of positive action, providing support services and resources which will help girls (and fellows), in times of great distress say “no” to abortion and “yes” to life for their unborn child. This, too, is a most important ministry of Bethany Christian Services. Through this agency, tools are provided for the involvement of many.

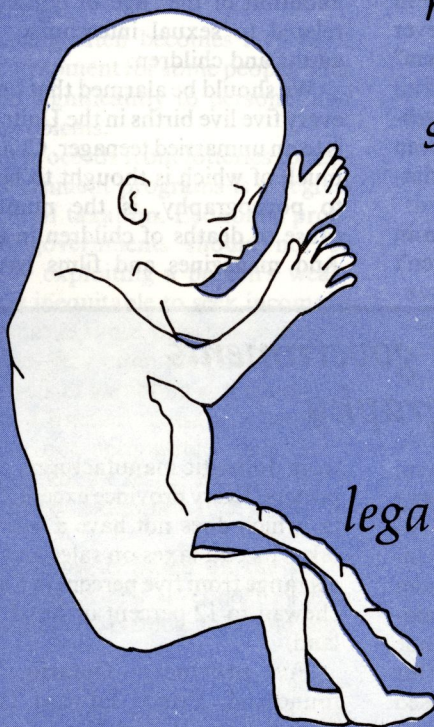
Brethren in Christ are engaged in both avenues of direct service and also volunteer supportive ministries. Lives are being changed as these services provide crises pregnancy counseling from a Christian perspective, bring hope to families in despair, and provide for many girls the comfort and satisfaction in being assured that, in choosing the adoption option, their child will be placed in a wonderful Christian home to receive an abundance of love and to give a lifetime of joy!

Bethany Christian Services, a licensed child-placement agency, originated in 1944, and now has a network of offices in 19 different states, with corporate offices in Grand Rapids, Michigan. Funding is provided by Christian individuals, churches, and organizations committed to the sanctity of human life. There is no fee for counseling services. There is a fee for families using Bethany's adoptive services. Bethany is “committed to being a Christian witness,” to mending “the broken parts in people's lives because Jesus loves and lives!”

Brethren in Christ Foster Care Ministries are also carried on through Church of the Brethren Youth Services in strategic ministries to adolescents and youth. ■



One of the precious “fruits” of Christian foster care!



*She can
make a tiny fist
get hiccups
suck her thumb
feel pain*

*yet she can be
legally put to death
by abortion
at any time
until the day
she's born*

SANCTITY OF HUMAN LIFE SUNDAY

January 20, 1985

CRITICAL ISSUES

It's time to say, "Stop the smut"

by R. Donald Shafer

Like most evangelical Christians, I was aware that a growing amount of indecent material was being produced in recent years, and that anyone could purchase books or magazines with obscene pictures. It was my impression that this was probably a limited market, and likely didn't affect most people. It is not so! Some of us may not have cable TV which broadcasts the hard-core stuff, but all of us who watch any television are being influenced by the subtle undermining of Christian values.

Pornography and obscenity is big business, and it is a terrible scourge in our society. We know that wherever "dirty bookstores" or "X-rated theaters" appear, there is economic decline and an increase in crime. What is more disturbing is the violence and the use of children in the production of pornographic printing and filthy films.

We have a major moral problem in our midst, and we Christians aren't

alarmed enough. It is estimated that in the U.S. alone, pornographers will do a seven billion dollar business in 1984. In 1983, two million pornographic video cassettes were sold for \$150 million. There are 400 "skin" magazines on the market. One group, the Rene Guyon Society, based in California, has the motto, "sex by eight or it's too late" (they are talking about age, not time). Its eastern counterpart, the North American Man/Boy Love Association, presently active in 11 major cities in the Northeast and Midwest, advocates total abolition of the "age of consent" laws related to sexual intercourse between adults and children.

We should be alarmed that one out of every five live births in the United States is to an unmarried teenager. Child abuse, much of which is thought to be related to pornography, is the number one cause of deaths of children in the U.S. And magazines and films have dese-

crated the person of Jesus Christ by obscenity and blasphemy with the purpose of ridiculing Christian beliefs.

Clinical psychologists have observed from research that those who use pornography become *addicted*. Users keep coming back for more. Secondly, it is always *escalated*. After usage, the material needs to be more shocking. Thirdly, there is a *desensitization*—that is, *what was once gross and disturbing becomes common and accepted*. And fourthly, *there is a need to "act out" the sexual activities that were once fantasy*.

And there is more sexual perversion and violence caused by reading filthy books and viewing "dirty" films than most of us realize. Furthermore, it is happening in our circles. One hears reports (confidential and anonymous) of people involved and sometimes victims, and yet we don't want to admit its impact. FBI data suggests that one of every three girls who are now 12 years old will be sexually assaulted in her lifetime. And some of them are in our families! We are in a revolution of social and sexual values. We are all aware of the erotic visuals and profane language beyond anything tolerated before in our country's brief history. It is time to say, stop the smut!

Eber Dourte, from the Board of Brotherhood Concerns, and I attended the Consultation on Obscenity, Pornography, and Indecency held in September in Cincinnati. We were both impressed that we should encourage the Brethren in Christ to speak out against this outrage and blight on our society. The Board for Brotherhood Concerns and our Board of Administration calls on all of us to care enough to try to stop this swell of smut.

Here are some things we can do to stop this flood of filth. First, we need to pray for this spiritual battle that rages in the hearts and minds of people. We must pray for a turnabout in the pervasive problem of pornography. It is in-

Provincial, federal governments profit from pornography

WINNIPEG, Man.—The federal government of Canada and every provincial government except Alberta earn a modest but steady income from the import duties or sales taxes on so-called adult entertainment. Critics say that the revenue represents a conflict of interest for governments, which have expressed concern about the growth of pornography in Canada. "The Government complains about this stuff but . . . benefits from it," said John McLaren, a member of a federal committee studying pornography and prostitution.

The federal government assesses a 14.6 percent import duty on all foreign-made videotapes and films and collects a 10 percent sales tax

from domestic manufacturers or importers. Every province except Alberta, which does not have a sales tax, takes its cut; taxes on sales and rentals range from five percent in Saskatchewan to 12 percent in Newfoundland.

Five provinces—Ontario, Newfoundland, Prince Edward Island, New Brunswick and Nova Scotia—also profit from the sale of pornographic magazines through sales taxes imposed on single-copy purchases of all types of magazines. Ontario, for example, earned \$38,850 from sales of Penthouse, \$20,000 from Playboy and \$10,000 from Hustler in the last six months of 1983, the latest period for which statistics are available. —MCC Canada News

deed a battle of spiritual wickedness in high places.

Secondly, become informed and educate our people on the major problems produced by smut.

Thirdly, we need to encourage our local prosecutors and police to enforce the laws on obscenity. We don't want to legislate morality. History indicates that doesn't work. But the laws that govern decent living are already on the books. We just need to urge that these laws be kept for the sake of a decent society.

And fourthly, we can protest to stores in our local communities and cities that

carry smut. We can make a difference! The cities of Fort Wayne, Indiana and Cincinnati, Ohio have done a great deal. They have closed down all the so-called "adult bookstores" and "X-rated theaters."

Surely we need to minister with grace and forgive those caught in this cesspool of sin. We should forgive the offender and surely pray for the victims. But we must also join with the growing group of concerned people who believe it's time to say, stop the smut! We just don't need this garbage in our society. As Christians, we need to be the representatives

of light in the midst of a darkness that pervades our land. We can be encouraged that there is a developing outrage by people of all walks of life. But we must take a stand. Our children are suffering from this blight, and we need to cry out against this evil that is creeping into every home. For the sake of Christ and family life, now and in the days ahead, let us care enough to stop this horrible harassment of moral values.

Don Shafer is general secretary of the Brethren in Christ Church and lives in Upland, Calif.

Legalized gambling— a growing cancer

by Art Meyer

One of the evidences of the increasing secularization in the society around us is the growing acceptance of legalized gambling. Gambling implies a rejection of reality. It runs counter to natural law while it violates the Christian value system. Yet its popularity swells.

On a recent trip by air, one segment of the TV special shown in flight explored the phenomenon of increased legalized government lotteries. Conclusion: lotteries are acceptable, legitimate, exciting and painless ways to raise money. The corruption and scandal that plagued state lotteries earlier in U.S. history are not now possible because of computer technology. Lotteries are in!

More and more states and municipalities are incorporating money making "games" to help solve their fiscal problems. Pennsylvania legislators keep introducing bills to license slot machines and create a "gaming commission." Nightly, after the national TV news, the state lottery numbers are drawn in front of millions of viewers. The implication is that gambling is as American as apple pie and motherhood—who dare be against it?

So what's wrong with a little gambling? Let's take a closer look.

Gambling promotes the "something for nothing" philosophy. Nature itself proves that there is "no such thing as a free lunch." To imply otherwise is not only cruel to the uninformed but morally inexcusable.

In gambling, especially lotteries, *many* lose for a *few* to win. The odds of becoming a "lotto millionaire" in Pennsylvania are *one in two million!* To be a winner is most improbable!

Lotteries do not produce any new wealth, they simply redistribute it. They contribute to the idea that there has to be a wide gap between the haves and the have nots. Lotteries simply help to widen the gap.

Gambling often becomes a form of subtle entrapment for some people. This may add significantly to personal and family problems.

Using proceeds from lotteries to support government programs is a regressive form of taxation. Economic problems of governments should not be solved by exploiting a person's weakness. It is inequitable to seek income at the expense of those who can be enticed to gamble, very often the poor.

All forms of gambling run counter to the basic Christian message. Gambling is simply not compatible with God's laws as taught by Jesus. Here are a few of the many examples that could be given:

a) Gambling is based on the sin of covetousness which is condemned in Exodus 20:17, Matthew 6:19 and elsewhere.

b) Christians are not to seek "something for nothing" which usually means something at another person's expense. In Proverbs 15:27 it says, "Try to make a profit dishonestly and you get your family in trouble." (TEV)

c) Looking for advantage over others, where the winner profits while others lose, is contrary to what Jesus taught. In Luke 6:30 he says, "Give to everyone who asks you for something and when someone takes your coat, let him have your shirt also." Paul says in Philippians 2:4 "And look out for one another's

interests, not just your own." (TEV)

d) The gambling spirit also runs counter to the spirit of Jesus when he taught us to "love our neighbor as ourselves."

e) A fatalistic faith in games of chance contradicts the trust in God's active love for all persons that we are to possess.

What can we do?

What can Christians do about the increasing exploitation of people through government legalized gambling? We need to:

1. study God's Word and reflect upon what it means to be faithful regarding the natural and spiritual laws that speak to the sin of gambling.

2. examine our own stewardship to assure that gambling, lotteries and similar "games of chance" are not promoted, condoned or engaged in by us as individuals.

3. speak to those in authority about the unacceptability of using lotteries and games of chance to provide funding for government welfare programs.

4. be willing to be taxed to provide adequate funding for legitimate social welfare programs operated by government.

In a position paper on gambling published by the Pennsylvania Council of Churches in April 1983 is this statement. "Anything that exploits others and/or caters to their weakness is to be avoided. God desires moral uprightness." Faithful and caring Christians will recognize gambling as one of those "anythings," to be avoided.

Art Meyer serves in Development Education office of MCC in Akron, Pa. Some of the material in this article was adapted from Action, Sept. 1983, published by the Pennsylvania Council of Churches, 900 S. Arlington Ave., Harrisburg, PA 17109.

SELF-ESTEEM

and using our gifts in service

by Lenora Stern

At General Conference last July, over 50 people attended a workshop on "Self-Esteem and Leadership in the Church." Led by Lenora Stern and a panel of three (consisting of Nancy Ives, Merle Brubaker and Warren Hoffman), the workshop was enthusiastically received. The following article is an abbreviated version of the paper which was presented at the workshop.

Take a moment to reflect on the following personal experiences:

An individual, upon being asked to chair a committee, says, "Oh! I can't do that. I'm just a mother.

A pastor feels low about himself and starts to question his relationship with the Lord due to the negligible church growth he has reaped after being an energetic and committed sower.

A teacher, after many weeks of patiently and consistently working with a group of learning disabled children, feels ecstatic about her efforts when a student loudly yells, "Hey you guys! I did it! I did it!"

These situations demonstrate one of the most unique characteristics of human beings—our ability to reflect upon ourselves, and to feel good about that analysis. Our perceptions of our skills and our perceptions of other individuals' competencies affect how we value ourselves and what we believe about ourselves. They comprise our self-esteem.

What is self-esteem? Craig Ellison, in his book *Self-Esteem*, defines self-esteem as "the feeling or evaluation component of ourselves." Another popular church leader, Robert Shuler states, in *Self-Esteem: The New Reformation*, that "Self-esteem is the human hunger for the divine dignity that God intended to be our emotional birthright as children created in his image."

To further clarify what is meant by self-esteem, we need to review the difference between "self concept" and "self-esteem." The self concept consists of behaviors, feelings, and perceptions of who I am, plus how I feel about who I am. The self concept is primarily learned and therefore can be considered an attitude. The degree of self-esteem we have is the result of the comparisons we make between our perceived self (the combined perceptions of others and our personal perceptions) and the ideal self (what we want to be and how we feel we ought to be).

Therefore, our self-esteem or lack of it and whether we regard our world to be receptive or closed to us will affect the goals we set for ourselves. The range of our ambitions, our willingness to take risks and serve in areas unfamiliar to us, the choice of friends we make, and the positive joyous sound of our Christian experience are all affected by the degree of our self-esteem.

In this article, I want to address three specific areas pertaining to self-esteem: 1) the biblical foundations of self-esteem; 2) a brief review of developmental influences; 3) the implications of all this for us in the Christian community.

The biblical foundations of self-esteem

First, let us consider the biblical foundations for positive self-esteem. The Genesis account of creation suggests that from the beginning, human beings were both very special and highly regarded by God. God created humans in his own image, gave us major responsibilities, provided generously for our needs, and considered his creation to be very good. From the beginning, then, we have had self-worth. Have you ever taken the time to relax and think about this, to allow yourself to bask in this tremendous promise of God's creation, to feel the goodness of God's work?

What happened to self-worth after the fall? The psalmist gives an example in which he speaks with awe about both the Lord God and his creation: "What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor." And God continues to crown his creation with glory and honor.

Is your life filled with the joy of the realization that you continue to be honored by the Creator?

An even more convincing basis for human worth is found in the act of redemption. After the fall, God did not turn away from humans in disgust and consider them worthless once they had sinned. Rather, God sacrificed his Son for us while we were still very much his enemies. As sinners we were helpless, but not worthless! Bruce Narramore referred to this recently when he said:

According to the Scripture, we can be of immense value and worth to God, and still be very, very sinful. But sometimes we say, since we are totally depraved or totally sinful, we are therefore worthless. The basic dynamic for our self-esteem, or human worth, is the unconditional love of God expressed in his redemptive act. We love because he first loved us.

Two additional concepts are important for a biblical understanding and positive personal experience of self-esteem. First, self-esteem is developed, shaped, and maintained primarily through social reinforcements. The relational nature of the self is originally implied in the initial creation act ("Let us make man in our image") and in the

**We need to
affirm strengths
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one another**

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creation of a helpmate ("It is not good for man to be alone"). Self-esteem is initially rooted in the evaluations of significant others. "And God saw everything that he had made, and behold, it was very good." "By this we know love, that he laid down his life for us."

The second implication of God's unconditional love is its unchanging nature. In human relationships, positive feedback from others, which is basic to positive self-esteem, is not always consistent. We do not always achieve sufficiently to ensure consistent regard by others. Those who love us do not love perfectly. But God's love does not waver. It is unconditional and never-changing, even though our experience of it is not always consistent. The major obstruction to our experience of God's love is sin.

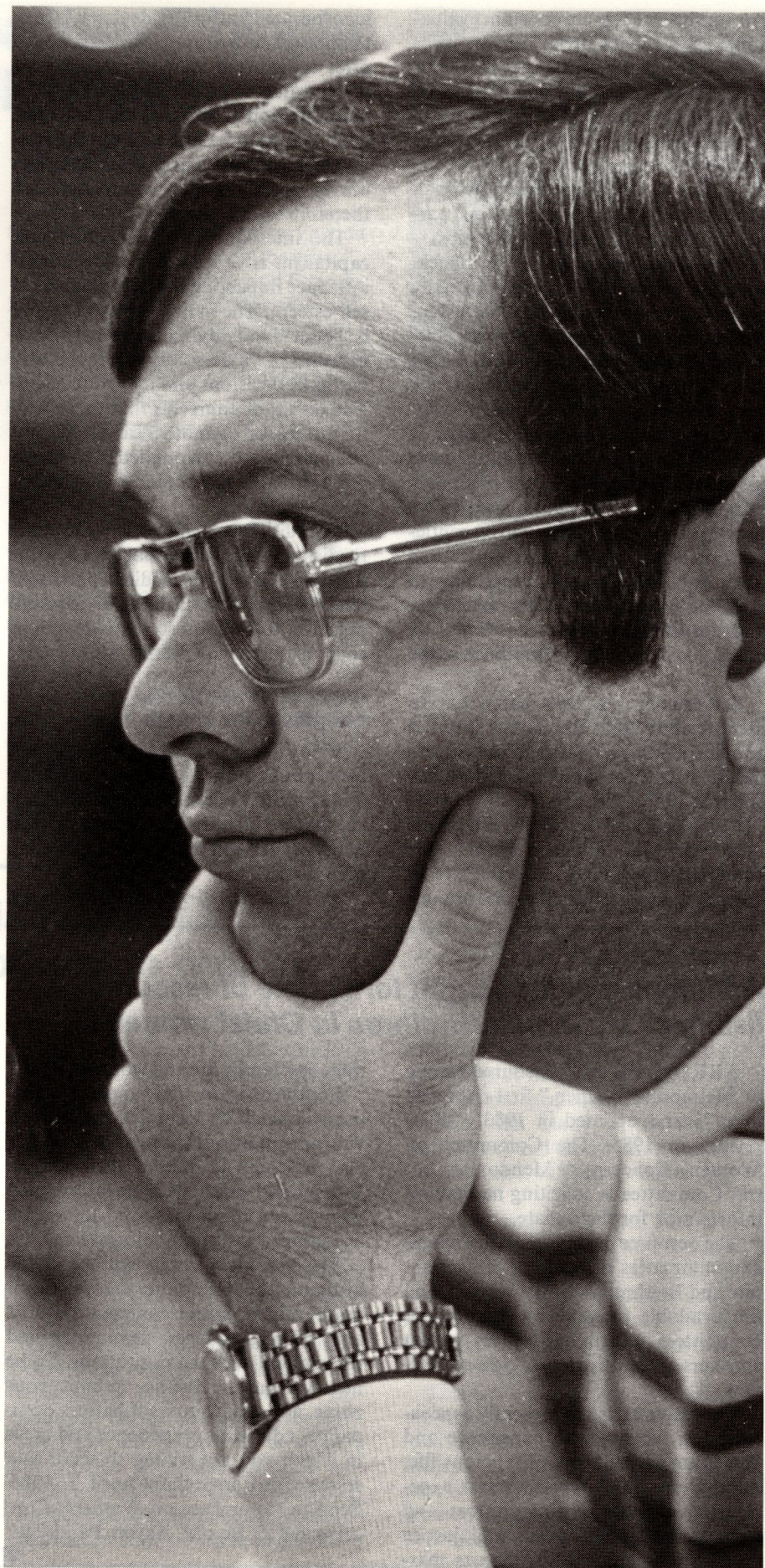
A special note at this point: Within the Christian community there has been a lot of ambivalence about the appropriateness of feeling good about oneself. Sometimes Christians have been quick to suspect the notion of self-esteem as a cover-up or arrogance or an inability to give up on our own desires for other people.

We also need to say something about pride and humility. Pride is characterized by an exaggerated desire to win the notice and praise of others, and the rigid taking of a superior position in which others' opinions are verbally never regarded to be as good as one's own. Humility, on the other hand, is characterized by accurate self-appraisal, responsiveness to the opinions of others, and a willingness to give praise to others before claiming it for oneself. Whereas pride is inevitably connected with an achievement or power basis for self-esteem, humility frees us from the bondage of always trying to gain approval by looking superior to everyone else.

Developmental influences

Attitudes about ourselves are formed as the result of direct and indirect experiences. Direct experiences include self-observation and conditioning. Indirect experiences include information feedback by others such as parents, friends, employers, and the media. Specifically, the major social influences which I wish to consider briefly are those which include the general society, one's subculture and the family.

Social sources: Because we believe that the self-concept is primarily relational in origin and functioning, it seems as though self-acceptance and social acceptance are inextricably intertwined.



For survival we require constant evaluation and feedback from our environment, from the significant people in our lives. Acceptance and rejection by those people are the basis of self-evaluation. As we develop, human beings are part of various reference groups which provide evaluative feedback to the individual. Consequently, self-esteem is at least partially a mirror of social relationships.

Parent-child relationships: Feedback, which is central to self-esteem, usually begins in the parent-child relationship. Acceptance of the child by his parents, as measured by parental warmth either in early childhood or more reflectively later on, is positively correlated with high self-esteem. For the young child, it involves gentleness in handling, time spent holding the child, appropriateness and timeliness of attempts to meet needs. For the older child, it involves gentleness of responses in discipline, time spent encouraging and responding to the child's ideas and positive behavior, and use of praise and other language indicating delight and acceptance of the child.

Self-esteem is at least partly due to identification with the parent. Studies consistently show that high self-esteem mothers tend to have high self-esteem children.

Community and culture: Perhaps the most powerful influence shaping the values of Americans is the media. Media "heroes" influence "ideals" which become

incorporated into our ideal self. Contemporary American television tends to offer a distorted view of real life and places value on power and success, with manipulation of others as the way to the goal. Stable and mature love in the context of friendship, marriages, and family life is grossly under-represented and therefore undervalued.

The intertwining of education and capitalism is a second major cultural influence impacting the development of self-esteem. The major values of "more is better" and high productivity as a measure of value subtly affect the way we make decisions and judge ourselves. The result, of course, is that those who for one reason or another cannot achieve adequately are surrounded with negative feedback and come to view themselves negatively.

In addition to achievement, both the media and our educational system value physical beauty. The media in particular tends to foster an attitude of disdain and rejection toward those who are physically or functionally different.

Implications for using our gifts in the church

If positive self-esteem is so important for healthy psychological, interpersonal, and spiritual functioning, it seems critical that we identify some of the ways to enhance self-esteem in the Christian community.

1. The Christian community has a

powerful message about the possibility of change that should speak to the many individuals who feel negatively about themselves. Reflect again on the creation story and the act of redemption.

2. The Christian community can have an important role in changing self-concepts through acceptance and love of the person and extending positive feedback over a long period of time. Specifically, we need to affirm strengths of individuals and encourage one another.

3. The Christian shifts his or her emphasis from the stresses and uncertainties of pleasing others to pleasing God and receiving his perfect evaluation and "no strings attached" grace. Focus on growing in Christ and immerse yourself in the Scriptures.

4. We can change the standards by which we evaluate ourselves. We could begin rejecting some of the materialism and success/achievement emphases of our present society.

5. On an individual basis, we could assist others by helping them choose more appropriate social comparison standards. It is okay to be average!

6. We can change the evaluation criteria we use for ourselves. We need not use "perfection" as a rigid standard against which to evaluate ourselves—allow a 5% margin of error sometimes.

7. We can concentrate on helping individuals to acquire new skills or improve old ones. We can teach new skills to adults in the church, such as parenting skills, coping with stress, evangelism skills, etc.

8. We need to talk about risk-taking and trying out new areas of service. It's okay to make mistakes! Let's just keep trying.

9. In the Christian community, we need to view everyone as having worth, rather than assign different degrees of importance to different individuals.

10. On an individual basis, when we're given a compliment about a job well done or a skill/gift which we have, we can say "thank you" without following it with a disclaimer statement. ■

Lenora Stern is the Mental Health Coordinator for Dauphin County, Pennsylvania. She and her family attend the Grantham congregation, where she chairs the Worship Commission. She also chairs the Brethren in Christ Board for Brotherhood Concerns. For bibliographical references as well as the complete text of this article, contact Lenora Stern at 345 Gettysburg Pike, Mechanicsburg, PA 17055.

Additional names sought for update of resource listing of Mennonite/Brethren in Christ women

AKRON, Pa.—A "Resource Listing of Mennonite Women," first compiled in 1978 and updated in 1983, will be revised in 1985. The Committee on Women's Concerns of Mennonite Central Committee is soliciting names and information for the update.

The resource listing contains names and summaries of resumes of Mennonite and Brethren in Christ women who are available to serve on boards and committees, as seminar leaders, retreat speakers and in a variety of other capacities.

The resource listing presently concentrates on women with experience and education in the areas of religious life, international and cross-cultural experience, teaching, writing, retreat and seminar leadership, peace and justice issues, counseling, health, fine arts, mar-

riage and family life and women's issues.

For the revision, these areas of expertise will again be included, but women with contributions from other fields are also welcome to submit their names. Women with graduate degrees, ordained women and ethnic minority women are encouraged to submit information.

The resource listing will be made available to Mennonite Central Committee offices, church conference boards and offices, colleges, seminaries and other church-related institutions. To be included in the listing, submit your name, address, church affiliation, occupation, education, experience and areas in which you are willing to serve as a resource no later than April 1, 1985. Send to Committee on Women's Concerns, MCC, Box M, Akron, Pa., 17501. ■

MCC food aid reaches Ethiopia while news of plight hits North American press

AKRON, Pa.—Grim photos of starvation victims in Ethiopia appearing daily in newspapers and on television have awakened North American conscience to the suffering in that drought-stricken nation.

In an urgent telex appeal to Mennonite Central Committee and other agencies, the Christian Relief and Development Agency (CRDA) noted that the current crisis "vastly exceeds in severity the drought and famine of 1973-74," in which an estimated 200,000 Ethiopians died.

Between 6 and 10 million people are currently affected by lack of food, and a minimum of 60,000 tons of relief food is needed each month between now and December 1985.

The CRDA, an association of 26 churches and voluntary agencies including Mennonite Mission in Ethiopia, which represents both Mennonite Central Committee and Eastern Mennonite Board of Missions in Salunga, Pa., calls

for "immediate and extraordinary action by all relief donors to meet the crisis."

Well before the headlines on Ethiopia hit the Western press, MCC was providing food aid to that drought-stricken country. MCC has shipped over 7,000 tons of food to Ethiopia in 1984. MCC aid was distributed by Catholic Relief Services, a member of CRDA, and other groups.

Some of this food, which has been donated through the Canadian Foodgrains Bank and Canadian International Development Agency, is currently being distributed in northern Ethiopia. Another 4,000 tons of food aid for Ethiopia is scheduled to leave Canada in November.

In addition to food shipments, MCC has provided about \$230,000 for the internal transport of grain received from other sources. CRDA and local relief societies have been the main recipients of these grants. Overall MCC relief efforts in Ethiopia are valued at over \$4 million during the last year.



Bob Hovde

These families are visiting a Catholic Relief Service (CRS) feeding center in the Ethiopian town of Mekele. The 2,000 metric ton of MCC wheat sent to Ethiopia earlier this year was distributed through CRS programs.

The Ethiopia food shortage is not a recent development. Intermittent drought over the past 12 years has drastically reduced the quantities of food produced locally. And ongoing war

Workers in Ethiopia report MCC food aid airlifted to famine region

AKRON, Pa.—Wheat and wheat flour sent by the Mennonite Central Committee to Ethiopia are among the food supplies being airlifted by British Hercules transport planes from the northern Ethiopian city of Asmara to distribution centers in Mekele, Tigray Province.

This and other information on the current Ethiopia situation was received in a November 4 telephone report from MCC representatives in Ethiopia.

The food is part of two recent MCC shipments to Ethiopia in response to famine conditions threatening at least 6 million people in that country. Both shipments are being used in a Catholic Relief Services (CRS) distribution program in northern Ethiopia. According to Ray Brubacher, of Elmira, Ont., on special

assignment with MCC, the relief programs of CRS and the local Catholic Social Action Committee are doing an exceptionally effective job of distributing the food to people in the areas most severely affected by famine.

Brubacher and MCC Country Representative Bob Hovde returned to the Ethiopian capital of Addis Ababa November 3 after a three-day visit to feeding centers and distribution programs in Mekele.

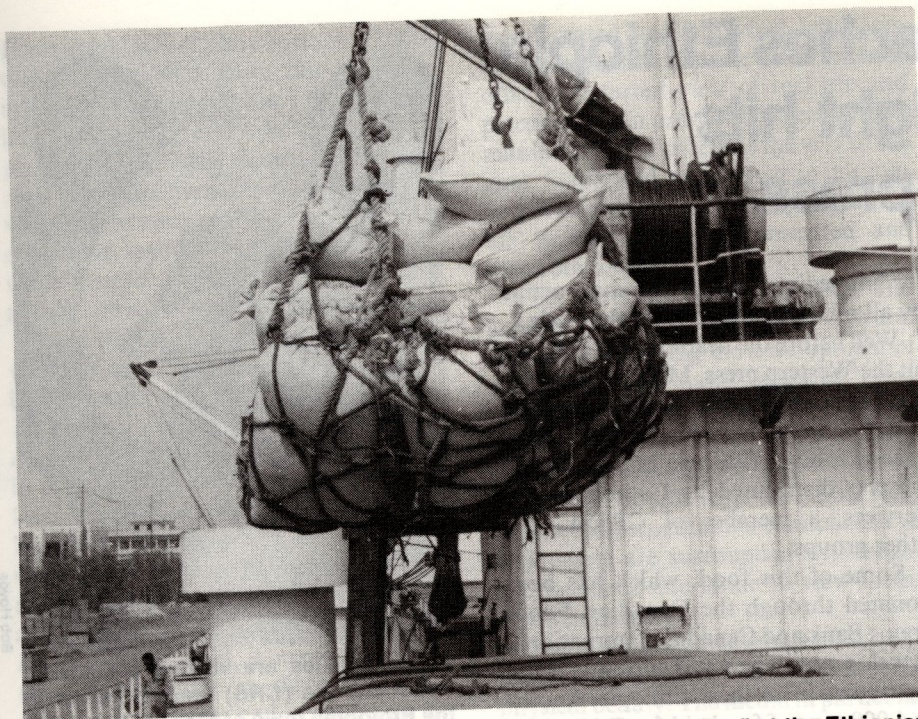
Noting that the massive world response to reports of the Ethiopian crisis is just beginning to be felt in Ethiopia, Hovde and Brubacher feel that there will continue to be a role for smaller organizations such as MCC to play. "The seriousness of the tragedy has not been exaggerated," Brubacher states. "While larger do-

nors and governments are responding to food and transport needs, there are a number of ways MCC can fill important gaps through smaller cash grants if we can act quickly."

Hovde adds that MCC may be asked to respond with substantial quantities of material aid, including blankets and medicines. Press reports indicate that many of the people camped around distribution centers do not have sufficient shelter and clothing.

Hovde and Brubacher also feel that it is necessary even now to work seriously toward long-term development responses. Development activity in agriculture, health and afforestation has been part of MCC's involvement in Ethiopia since 1975.

This week Hovde and Brubacher are visiting relief programs in Kobo, located 100 kilometers south of Mekele. MCC has funded the transport of Ethiopian government relief grain to this and other towns in Welo Province.



Bags of Canadian wheat are unloaded from the ship "Arafura Sea" at the Ethiopian port of Massawa, scheduled to be distributed to displaced families in Eritrea and Tigray.

Bob Hovde

between the Ethiopian government and guerrilla groups has prevented food aid from reaching the hardest hit drought areas.

In Tigray and Eritrea, opposition forces control nearly all the territory with the exception of major towns and roads, and government relief trucks are unable to move freely in their territory. The situation is so grave that during the past few days, government and private agencies have airlifted aid to cities within the drought area.

Efforts at bringing about reconciliation between warring parties have been heightened in light of the emergency facing Ethiopia. One relief worker in Ethiopia says, "How much better it would be if there were a cease-fire so that the starving children and their parents could be freely fed until the rains came. It is something many of us are praying for." MCC is supporting the efforts of other organizations to help bring about a reconciliation among the warring factions.

As has been the case in other conflict situations, MCC has made efforts to assure that its assistance goes to people in need on all sides of the conflict. Some assistance has been sent through Sudan to parts of Tigray and Eritrea not controlled by the government. One of MCC's prerequisites for involvement is the existence of effective channels to deliver food to people in need.

Cut off from relief efforts by war and impassable roads, over 2 million Ethiopians have left their homes in search of food. Tens of thousands camp on the outskirts of distribution centers waiting for food aid. But there is not enough food in the country, and truck transportation is difficult even to the distribution centers.

The U.S. government has been slow to respond to the crisis, despite earlier appeals from the Ethiopian government Relief and Rehabilitation Commission (RRC). A March 1984 RRC report predicted food shortages of over one million tons and an affected population of 7 million during 1984.

The United States has now agreed to supply \$45 million worth of food aid for Ethiopia. But U.S. officials still refuse to channel food directly to the RRC, which handles the vast majority of all relief aid to Ethiopia, preferring instead to work through private agencies. Most private agency personnel in Ethiopia feel that the RRC is one of the most effective governmental relief agencies in Africa.

Although the Ethiopian government has been actively seeking ways to alleviate its drought-related problems for many months, it continues to commit far more of its own resources to military needs than to relief. Ethiopia also receives large quantities of military assistance, and very little relief aid, from the Soviet Union.

Tim Lind, MCC co-secretary for Africa, believes that the latest publicity will result in a big increase in the activities of other relief agencies in Ethiopia. "MCC has always tried to find ways to meet those needs not met by others," he notes. "That may mean that we will once again want to look at longer-term needs and responses in Ethiopia."

In the 1970s, MCC was involved in reforestation and agricultural development work in Ethiopia. Ray Brubacher, former MCC Africa secretary, is presently in Ethiopia on a special visit to review current MCC relief involvements and to assist MCC workers in Ethiopia in planning ongoing involvement.

Although Ethiopia has been the largest recipient of MCC food aid to Africa this year, MCC also has sent shipments to six other African countries affected by food shortages including Zimbabwe, Burkina Faso (Upper Volta), Zaire and Kenya. Earlier this year MCC purchased \$10,000 worth of food in Chad for local distribution.

Mozambique, in southeastern Africa, is facing an equally severe famine. Although Mozambique has a population of only 10.6 million, compared to Ethiopia's 37 million people, already over 100,000 people have starved to death there. MCC has a continuing program in Mozambique and plans to ship 5,000 tons of corn by mid-November.

The current MCC fund drive in the United States, Harvest Against Hunger, is raising food and money for programs in 11 countries throughout the world, including Ethiopia. Reg Toews, executive secretary for MCC says, "We need corn, beans and the generous, heart-felt support of North American churches in order to help meet the needs of the hungry. We have stepped out in faith with this \$12 million drive and we believe our constituency will respond."

Toews adds that hunger is a worldwide problem also affecting such countries as India, El Salvador, Kampuchea and Nicaragua. "Our response must move from emergency food aid to food production programs and then to tackling the problems associated with food accessibility for the poor," Toews says.

MCC Canada held a similar fund drive earlier this year. For more information on how you can help write MCC, Box M, 21 South 12th Street, Akron, Pa., 17501, 717-859-1151 or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8, 204-475-3550. —Joy Hofer

Evangelical Visitor

Exporting food surpluses: not the panacea it appears

by Art Meyer

AKRON, Pa.—North American warehouses are full of grain. Yet many farmers are going bankrupt and 450 million people in our world are hungry.

A logical solution to this problem, seemingly, would be to export the surpluses to the hungry overseas.

And shipping food to poor countries is sometimes critically needed. For example, people in some regions of Ethiopia, who would have starved, are now able to eat because of huge food shipments.

But long-term food shipments are not the panacea they appear to be. In fact some observers feel that food exports, while urgently needed in emergencies like that now facing Ethiopia, if used over the long-term may actually aggravate rather than solve the problems facing the hungry and farmers.

Food imported from North America can depress the farm prices in those Third World countries. On our recent trip to Chad, a Mennonite Central Committee worker told us that inexpensive, imported corn had depressed the local market for maize, making it more difficult for already impoverished Chadian farmers.

In some cases the inexpensive food we send overseas makes it possible for officials of poor countries to avoid making land reforms, providing adequate farm credit, enacting fair pricing policies and building adequate storage facilities for farm produce.

Repeated food shipments not only discourage overseas governments from increasing their food production. Repeated shipments also encourage them to become dependent on foreign currency.

Third World countries purchase North American food aid with foreign currency, which means that they are unable to purchase other imports.

Most often their sources of foreign currency are limited and so they feel pressured to earn more foreign currency. They then expand their production of cash crops, such as coffee, sugar and cocoa, which they export for foreign currency. But the production of cash crops means that less land is available to produce the staple foods that the local people consume.

Pressure on developing countries from U.S. exporters often interferes with a balanced development program designed to benefit poor people directly. Foreign aid, for example, usually reflects U.S. economic interests and does not promote projects that enhance local food production.

And finally, inexpensive foreign sources of food can change consumption patterns, creating further dependence upon food not grown locally.

Shipping more and more food overseas also hurts U.S. agriculture. The food the U.S. sends overseas does help deplete food reserves, but it also makes farmers dependent on the increased export sales of low priced grain.

Until the early 1970s, farmers had a relatively steady economic base. With the first Soviet grain sale in 1972, net farm income increased dramatically by 77 percent.

Between 1970 and 1981, the volume of U.S. exports almost tripled. Many observers feel that this emphasis on export agriculture has caused the present U.S. farm debt crisis.

During the 1970s, with the promise of expanded economic return, the value of farmland inflated. The inflated land values increased the base on which farmers could borrow. Inflation and tax and credit policies also encouraged U.S.



"It doesn't make no sense, but American farmers are going broke producing too much food in a world of hungry people."—Nebraska farmer quoted in U.S. News and World Report, June 29, 1983.

farmers to borrow heavily, increasing the farm debt.

Then with a decline in food exports, caused by world recession and high interest rates, many farmers were thrust into a severe debt crisis.

But dependence on food exports does more than hurt the pocketbooks of farmers. To produce the extra food needed for the increased exports, farmers began planting fence row to fence row without grass strips between the fields. This results in increased soil erosion. Two-thirds of our prime agricultural lands are losing soil at a rate faster than nature can rebuild it.

Pesticides, herbicides and fertilizers that increase yields are polluting our drinking water. Fossil fuels are being used at an alarming rate.

While it is clear that food aid is a needed short-term response to specific emergency situations, it is also clear that sending subsidized surplus food to hungry people in the Third World is not the most appropriate long-term response to hunger.

While there is not room in this article to discuss in depth what would be appropriate long-term responses to hunger, certainly long-term answers will involve working together to improve food production within poor countries and efforts to relieve poverty in these countries.

If repeated food aid is detrimental to us and them in the long term, we need to face some difficult questions:

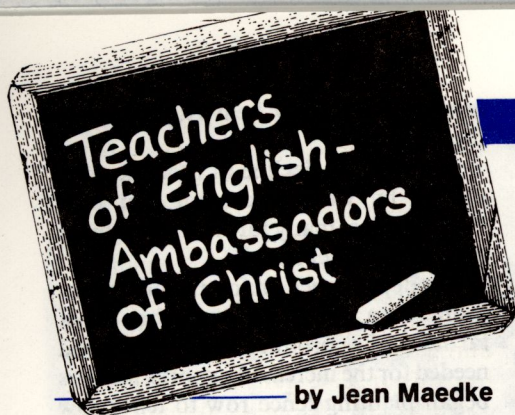
—Is it right for the U.S. government to encourage and for us to engage in the overproduction of food using present unsustainable methods that lead to the degradation of the earth and its resources and thereby further Third World poverty?

—Have we adequately developed theological understandings of the stewardship of creation?

—What are the appropriate ways to use our power and resources to help poor and hungry people?

Those interested in further analysis of the problems discussed in this article should write to Bread for the World and ask for their World Paper No. 72, February 1984, titled *Exporting Surpluses: A Threat to Food Security?* Bread for the World's address is 802 Rhode Island Avenue, N.E., Washington, D.C. 20018. For a single copy, send a self-addressed, stamped envelope.

Art Meyer serves in the MCC U.S. Development Education Office, Akron, Pa.



by Jean Maedke

While visiting his former students, one teacher asked: "I was your first English teacher, seven years ago. Has your English improved since then?" Giggles. "How many of you have become Christians since then?" Silence. Although their faces revealed that none in their group had accepted Christ yet, something had motivated these ladies to continue studying English conversation and Bible. But will we ever see God's Word change their lives and bring them eternal life?

One teacher presented the evidence supporting the resurrection of Christ to his students at Easter time. They all agreed that the evidence seemed to validate the resurrection account. "Now, how many of you will put your trust in the resurrected Christ?" No one accepted the invitation.

As TESL missionaries (Teaching English as a Second Language) in Japan, we are faced with a task that rarely produces spectacular or quick results. It is easy to ask, "Is it worth it?" It is easy to find ourselves short of hope, patience, purpose, and vision. But it *is* worth it, and God often renews us where we are lacking.

TESL has become an excellent means of introducing Japanese to the Bible by adding Bible study to the classes. In our English program at Fuchu, all but two of our weekly English classes include 30 minutes of English Bible reading and study. Ninety-seven percent of the students seem quite happy to allow an English Bible portion in their classes.

During my first month in Japan, I met Mr. Kikuchi while I was waiting to catch a train. He told me he wanted to study English, so I gave him the name and address of Pastor Furuta of the Brethren in Christ Church in Fuchu. The very next week Mr. Kikuchi began attending English and Japanese Bible classes and Sunday worship services.

Jean Maedke, a native of Wisconsin, is in her second year of a three-year term of Voluntary Service with Brethren in Christ Missions.



Casual activities with Jean's student-friends are key to making Christ real to them.



During the next four months he investigated Christianity, then committed his life to Christ and is now a baptized member of the family of God. Today he is a dedicated and growing Christian and a regular member of our Brethren in Christ Church in Fuchu. God brings real encouragement and joy when he demonstrates his love in such beautiful ways, through people like Mr. Kikuchi.

Although we expose students to the Bible in our English classes, it is the one-on-one meetings outside the classroom that are the key to really challenging students to consider Christ and examine their own lives. In Fuchu, Pastor Furuta uses our class roster as an invitation list whenever there are special events at the churches. Usually several of my students will respond to each invitation of this sort.

Worship services are new experiences for most Japanese. It is therefore unlikely that a non-Christian English student will find Christ simply by attending a church service. One of my non-Christian students says she stopped attending Sunday morning services because the sermon "is too difficult." It is important to offer the English students bridges from the English class to the church service. These bridges come in the form of seasonal parties, special evangelistic meetings, and Christian literature.

As TESL missionaries in Japan, we

have many opportunities to be creative and innovative as we think of ways to explain the message of Christ to our students, and then to invite them to these evangelistic events. Four of my high school students had their first exposure to true Christian fellowship when they attended the Brethren in Christ "young people's party" last spring. They had the opportunity to act out a portion of Scripture in the form of a skit, to hear a Japanese pastor's message, and to talk informally with members of our Tokyo churches. They loved the party, and God planted seeds in their hearts that night!

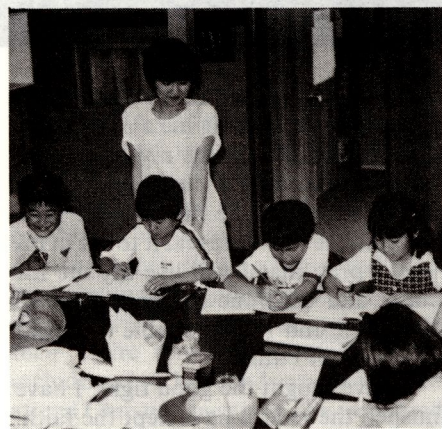
We often find that if we will just make the effort to invite Japanese people to special church events, many will enthusiastically accept the invitation. Last spring when a guest speaker was preaching at the Yayoidai Church, Kathy Kennedy, a Brethren in Christ TESL missionary, mailed handwritten invitations to her students. Many accepted the invitation, and one high school boy has attended church regularly since then and has benefited much from the friendship and counseling of various church members.

Mr. Iso always seems distant and disinterested during the English Bible portion of our 90-minute class. So I was more than surprised when he accepted my invitation to an "International

Dinner" at an English church in Tokyo, where he heard the conversion stories of people from all over the world.

John Moody, another Brethren in Christ TESL missionary, and Kathy Kennedy also attended the "International Dinner" with some of their students. They each saw one of their students pray to receive Christ that night! We never know ahead of time how God will use our attempts to share the gospel. But when we see students and friends converted so miraculously, we realize what a privilege it is to be involved in this eternally significant work.

As American TESL missionaries in Japan, we find that we always get a lot of attention. Japanese store owners are sometimes "honored" to have Americans shop in their stores. My exercise class teacher is thrilled that her class is "international." The people of the Japanese children's English camp I attended in August bent over backwards to welcome me there. I was the only non-Japanese counselor/tutor, and the camp photographer included me in most of the pictures to promote their English camp next year. When we go sightsee-



Miss Fujimoto helps in Kathy Kennedy's beginner English class.

ing, children on school excursions want to shake our hand or get our autograph. Americans are considered special people and honored guests in Japan. Because of this, the Japanese people want to know all about our lives, including all about our Christian faith. It's a very good opportunity to share openly and freely about the Lord's work in our lives.

Because of this interest in American people, I have found a new, good friend, Miss Miyoko Ando. One night when I was eating in the McDonald's near my home, Miyoko watched me from her table, then came over and asked if she could speak English with me. Her English is excellent, and we have been very good friends ever since. Miyoko attended the "International Dinner" at an English church in July and has been asking me ever since to invite her to Sunday worship services. One week we attended the English church together, and afterwards she repeated to us several of the pastor's stories which particularly affected her. She enjoyed the after-church lunch fellowship with half a dozen other church members and asked if she could come to church with us again. Of course she can! Please pray with us that Miyoko's interest in the church and the fellowship will grow into a relationship with Christ the Redeemer, and a life of faith and obedience.

One exciting aspect of my classes is the informal discussion and sharing that takes place when one or two Japanese Christians are in a class which is otherwise made up of non-Christians. In my

Wednesday morning class Pastor Furuta, another Japanese pastor, and a Japanese Christian housewife all attend my Wednesday morning class with several housewives. We study English for 60 minutes, English Bible for 40 minutes, followed by a 30-minute time of tea, cookies, and fellowship. Several times during the fellowship after class, discussion on our Bible study has continued in Japanese for the entire 30 minutes (or more!). Several students in various classes from time to time shared personal testimonies of how the Lord works in their lives. In this way the students hear how Christianity affects members of their own culture, and the old stereotype of Christianity being the "western man's religion" is broken down.

Back in the day-to-day routine of teaching, it is easy to lose sight of the exciting miracles God has performed in our students' lives. But every now and then there is a breakthrough that makes even an old routine exciting.

Among my students are Japanese women who grew up in Christian homes, or attended Christian schools, or have studied the Bible for many years without ever placing their faith in Christ. One woman sometimes testifies to the satisfaction she gets from Zen Buddhism and meditation. "I will never become a Christian," she says. "I have no need to become a Christian." One woman considered being baptized a year ago, but she has since changed her mind. She says she *cannot* become a Christian now. Another woman feels that Japanese people have everything they need to live comfortably, so why do they need Christ? These women feel that dramatic conversions are only for simple people, like primitive villagers who are delivered from witchcraft. But in spite of their resistance to a personal faith in Christ, each week we continue our study of him.

One day as we were studying the Gospel of John, we talked about John 4:48 where Jesus said, "Unless you people see miraculous signs and wonders, you will never believe." One student was quite affected by these words. "This verse stabs me in the heart," she said. "Jesus said this especially for me!"

Yes, "the Word of God is living and active and sharper than any two-edged sword!" We are TESL missionaries in Japan because we believe this truth, and because we have seen it demonstrated—in our own lives first, and also in the lives of students and friends in Japan. Please continue to pray with us for God's work here in Japan. ■

Teaching English as a second language— an opportunity to introduce Christ

When members of the Japanese community enroll in Brethren in Christ English classes in Fuchu, Tokyo, they agree to study 60 minutes of English conversation and 30 minutes of English Bible each week. Last year the English Bible portion of class involved reading and discussing the Gospel of Mark.

Starting with the new Fall '84 term, the format has changed. Students are now completing question-and-answer worksheets by looking up Bible verses to answer questions such as: "What did

Jesus say about himself?" or "What did Jesus' friends and enemies say about him?"

The worksheet also includes personal and application questions such as: "What do *YOU* say about Jesus?" Students are often willing to be quite open and honest about their personal opinions and questions related to a personal relationship with Jesus. Please pray that many Japanese English students will enter into this life-changing relationship!

Jean Maedke

WANTED!

Teachers of English

by Phil Byers

Teaching English is an area wide open for foreigners in many countries. Christians taking advantage of these openings can find golden opportunities to share their faith with students, neighbors and friends. As a result, the gospel can be taken to places where missionaries may not be able to go.

The growing international exchange of natural resources, education, business, goods, and technology has brought with it the necessity of a common language of exchange. The language predominately used has been English; consequently, it has become advantageous for people of many foreign countries to learn that language. For thousands worldwide, a knowledge of English means

heightened chances for promotion and greater occupational success. For some, it means opportunities for advanced education and increased possibilities of employment.

Jobs available for teachers of English are abundant. Recent bulletins issued by the Overseas Counseling Service list the following countries as seeking personnel to fill positions in this field: Bahrain, Botswana, China, Colombia, Ecuador, Egypt, Finland, France, Germany, Greece, Hong Kong, Indonesia, Italy, Japan, Kuwait, Libya, Mexico, Mozambique, New Zealand, Nigeria, Oman, Saudia Arabia, Singapore, Spain, Switzerland, and Turkey; and this list is not exhaustive. Persons trained in TEFL

(Teaching English as a Foreign Language) can find teaching positions in high schools, colleges and universities as well as personal tutoring and adult education. While many positions are full-time, others require less than 40 hours per week. Those with shorter time requirements allow for extra time which can be devoted to evangelism and discipleship by those whom God has gifted in those areas.

Virtually all of these jobs in teaching English are well-paying positions. Many offer top salaries and benefits to qualified teachers with appropriate degrees and experience. Hence, Christians who take advantage of these opportunities for cross-cultural witness can do so without dependence on financial support from the home church or mission agency; they are self-supporting missionaries. This has far-reaching effects for the cause of missions, for it means that the missionary force has the potential of being greatly increased without

God at work in our world

A great challenge

A testimony by David Munjeri

Mr. David Munjeri has left his home in Harare, Zimbabwe to study in London, England. He attends the Imperial College of the London University studying mining and is an active member of the Brethren in Christ International Fellowship U.K.

At the age of 13 I crossed from darkness into light, from death to life, when I accepted Christ as my personal Savior. I have never regretted that decision. There have been both dark and bright moments, but through it all I have learned to depend on our Lord. Looking back, there have been times when my Christian flame seemed as if it were going out. I have found out that this was caused mainly by neglecting my daily Bible study which is the food for my spiritual life. I have learned too that being a Christian sometimes results in conflict within my family. One's home is one of the most difficult places to witness, but I thank the Lord that my family has accepted and respected my Christian way of life.

Coming to London has been a great

challenge for my Christian life. Back home in Zimbabwe, living as a Christian was easy, for I had many close Christian friends. Here in London, however, there are times when I have felt like giving up my faith, because I am the odd one. Thank God for the presence of the Brethren in Christ International Fellowship U.K. (BICIF). It has also helped me to grow spiritually as God's Word is shared during Bible studies held each Wednesday and alternating Sundays.

One special challenge I experienced recently within the BICIF has been the Every Home Evangelism program. We went from door to door in the Forest Gate area, inviting people to our fellowship and sharing our personal testimonies. It was during this activity that I came to realize how much we need to share our faith with those who have no personal knowledge of the saving power of Jesus.

We received mixed responses as we talked to people along the street or at their homes. While some rejected our message, saying they were Jewish, Hindu, or of some other religion, others were very appreciative of our sharing our faith. About 500 homes were visited and 127 tracts distributed.

My prayer is that our God will bless

this ministry of BICIF in London. I praise God for making me a part of this body of Christ during my studies.

At the moment I don't know how God would best like me to serve him, but I believe he will reveal it to me in his time. I pray that I will live my life for Christ and continue to praise him so that in the end I may be able to repeat the words of Paul:

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness . . . and not only to me, but also to all who have longed for his appearing" (2 Tim. 4:7-8).

A grand welcoming for Nagoya missionaries

The event was a weekend retreat at the seashore, held in honor of our family's return from furlough and the coming of Alice Welch as our son Cam's tutor. But this welcome home party was planned with more important goals in mind—providing a setting in which the gospel could be shared with some non-believers. In fact, the result was the

great increases in mission budgets.

Some positions for teachers of English are available for college graduates with only minimal training. However, most positions—and, of course, the best paying ones—require a postgraduate degree as well as experience in Teaching English as a Foreign Language. Degrees in TEFL are offered at many universities across North America.

The possibilities for world evangelism that exist through teaching English are exciting. Persons are needed who, seeing the golden opportunities, will submit themselves to God for the building of his kingdom in foreign cultures and commit themselves to receiving the necessary training.

If you are interested in teaching English as a foreign language or if you desire more information, write to Roy Sider, International Placement Service, 2519 Stevensville Rd., Stevensville, Ont., Canada L0S 1S0 or call (416) 382-3144.

beginning of a breakdown of walls of resistance to Christianity.

The retreat was entirely planned by members of the Nagoya church. The program included a Sunday service led by Mr. Tojo (Japanese Brethren in Christ leader), sharing times and singing, along with games and free time. Three Christian women were elated that their entire families agreed to come, including their husbands who would not attend Christian meetings. We wondered how these non-Christians would react. Would they feel trapped?

The openness of these three formerly resistant men was remarkable. They joined in the sharing and the service, obviously enjoying themselves. One man who had previously refused to let his wife be baptized gave her his approval and further stated that he may be ready for baptism by next year and will begin coming to church when he can. Praise the Lord for this great answer to prayer.

We must continue to pray for these men and their families. With the many social and family pressures in Japan, reverses in spiritual attitudes are common. Pray that these men would remain open and interested.

Dan Deyhle
Nagoya, Japan

A witness in life and death

by Chiyoko Horiuchi



A portrait of Miss Ito painted by Mr. Hirokawa, a member of the Nukui church, was displayed at her funeral.

Miss Teruko Ito was a radiant witness for Christ. So strong was her love for Christ and her desire that others would know him that she even planned her own funeral in order to present a Christian witness to her many non-Christian friends and relatives. The Brethren in Christ Church in Japan was privileged to have Miss Ito among its members. Many believers and non-believers alike cherished her friendship. That was evidenced by the more than 200 guests that crowded the Nukui church for her funeral—an unusually large gathering for a Japanese funeral.

After suffering with ovarian cancer for over a year, her body finally died from the disease in September of this year. Having a strong faith in Jesus, even while she was hospitalized, she was a good witness for our Lord, with no fear of death. She had no relatives who could visit her; instead she welcomed us brothers and sisters of her church as visitors. As we came to encourage her with flowers, food, and fellowship, we found ourselves encouraged by her. She found strength in her favorite Bible verses, Matthew 6:25-34: "Therefore, I tell you, do not worry about your life . . . But seek first [God's] kingdom and his righteousness and all these things will be given to you as well . . ."

Miss Ito was born in 1925 in Manchuria, China, and graduated from high school in that province. After studying in Tokyo, Japan, she began teaching kindergarten in Manchuria and later returned to Japan, teaching in Nara and Tokyo. In the late 1940s Miss Ito was led to the Lord by a missionary and was baptized. Two years later she committed herself to Christ's lordship.

In the mid-'60s Miss Ito moved to Fuchu, Tokyo, to teach. There she found a pretty American girl named Debra in her kindergarten class of Japanese children. Debra was the daughter of John and Lucille Graybill who were serving with Brethren in Christ Missions. What a wonderful plan God had! She soon became a close friend of the Graybills and helped them spread the gospel in this community. It was in this way that the Lord led Miss Ito into fellowship with the Brethren in Christ Church. As the church became established, she taught Sunday school and served as an accountant for the church building committee. She was also a member of the steering committee of the Nukui, Minami, church. She served loyally and beautifully until she went home to be with God.

Those of us who attended the funeral service at Nukui, Minami, church remembered these accomplishments of Miss Ito—accomplishments for God's kingdom, not man's. We remembered her faith and witness as we sang her favorite hymn, "The Life Was Given for Me." The obituary gifts from this service, totaling about one million yen (\$4,000) will be donated to the Japan Overseas Christian Medical Cooperation Service and to the scholarship fund for young seminary students in Japan.

As I was visiting her one last time at her bedside, her last words to me were, "Don't cry, Horiuchi san; I'll be in heaven with Jesus."

Sayonara, Ito sensei (teacher). We will see you in heaven.

Mrs. Horiuchi is a member of the Koganei Brethren in Christ Church.

Marie Tshuma:

Builder of Churches



by Doris Dube

"I was born during the year of the great rains. That was before the German War (World War I)."

Maria Tshuma is not sure what year that was or how old she is. She knows that by the start of World War I she already had two younger siblings. And to further reinforce her age, Maria says she even witnessed the wedding of the parents of Bishop Ndlovu, the present bishop of Zimbabwe's Brethren in Christ Church.

Maria's village was quite close to the Wanezi mission, located in Matebeleland, south of Bulawayo in Southern Rhodesia (now Zimbabwe). It was there that Maria first came into contact with Christianity soon after Bishop Henry and Grace Steigerwald founded the mission. The Steigerwalds were later joined by Rev. Roy Mann and Rev. Harvey and Emma Frey. These missionaries continually presented the way of salvation to the local villagers at every opportunity.

After her conversion, Maria was given the opportunity to be baptized. But her father's plans for her marriage caused her baptism to be postponed. Her father had given her to be wed to a married man. When she refused to comply with such an arrangement, her father sent her away from home. Overseer Manhlenhle Khumalo tried to intervene on her behalf, but her father remained adamant. Finally it was resolved that she should be sent to Mtshabezi Girls' School. During holidays when the other girls went home to their folk, she stayed with the

Frey family. She was eventually baptized by Rev. Frey at Mtshabezi.

The anointing

Maria describes her years at Mtshabezi as very fruitful ones. She says of that part of her life, "I had a chance at formal education as well as spiritual advancement. Day after day I spent hours studying the Scriptures and meditating on God's Word. There was a day when I felt that the Lord touched me in a special way. As I prayed, great peace came upon me. What looked like flakes of light came from heaven and fell on my head and shoulders. After this experience my heart was filled with rejoicing and praise for weeks on end. Later in life sin overtook me, but again God cleansed me by letting me experience the falling flakes and the accompanying peace and joy." While at Mtshabezi, Maria also trained as a teacher and then taught at many schools in the Filabusi area.

Of her early Christian life Maria says, "I embraced Christianity with my whole being. During my years at Mtshabezi,

Sitshokuphi Sibanda was very active in the church, but she was getting on in years. Miss Anna Engle prevailed upon me to give of myself and work for the church side by side with Sitshokuphi. I resisted this. Many times Miss Engle prayed about this and asked me to seek the Lord's will in prayer about this particular need. However, I did not wish to serve the church full time. I deliberately did not even pray about this need because I did not feel that such a life was for me. How wrong I was! The arm of the Lord is very long, and it reaches out even to those in hiding."

The call

From 1950 to 1960 Maria served the church in the Dekezi and Mbawulo areas, doing the sort of work which is now done by the overseers' wives. In the mid-'60s the local people around Wanezi Mission were called upon to help raise the wire which protected the dam from wild animal invasion. As the people worked, they exchanged news and stories.

One day someone was recounting how people were dying of malaria in the Maguswini area. Maria recalls how she felt burdened to pray for the evangelists of the day to penetrate deeper into Maguswini and spread the gospel. For herself, however, she vowed that she would never go work in the Maguswini area—even if the Lord called her. She spent the whole of that day alternating between praise in song and uplifting the evangelists in prayer.

One day later a message was brought from the bishop's office. She was to go to Maguswini and work with the other evangelists in building the church through home visitations. Even today Maria says she cannot explain her

**Most importantly,
each one of us
must pray to find
his/her own special
God-given gifts,
then use them
to glorify God.**

Doris Dube is Teacher in Charge of the infant section of a school in Bulawayo, Zimbabwe. She is also the Sunday school superintendent at the Center City Brethren in Christ Church in Bulawayo.

change of heart and attitude; the very next day she set off for Maguswini—with no fear of mosquitoes. (Incidentally, she never suffered from malaria.) She was ready to take up the challenge because spreading the gospel had become her burden, too.

In His service

Maria recounts many adventures which she encountered as she and Naka Gininda Ndlovu worked in Maguswini. Many signs of God's protection and timing came into mind.

One night she and Naka Gininda, together with other villagers, were passing through the Mahlalayedwa line of villages. They were walking in single file, and Maria was at the end. For a long time she felt the presence of some animal walking with them. When they entered one village, this animal remained outside the home clearing. It then attacked and killed one of the dogs in that home. It was a hyena.

At another time she and Naka Gininda were passing through a thick forest. Suddenly, unseen arms held her arms tightly to her side and her feet were firmly planted on the ground. In shock

and panic she cried out, "God, what is wrong? What has happened?" Her companion had to wait for quite a while before Maria's limbs were released and she was able to proceed. She felt scared and confused. Later a herdboy who had been watching them from a higher point reported that at the time they had "stopped," a pride of lions had passed near where they were standing. The lions seemed not to notice the women.

Maria learned soon in life that one cannot always understand the ways of the Lord—as the following event illustrates. One time Maria and Naka Gininda were making prayer calls in the villages. Coming upon a beer-drinking party at one home, they asked for permission and were allowed to hold a service. When they sang the song to invite the people to repent, none of the adults raised their hands. However, a baby, who was even then breast feeding, raised his hand. The mother tried to push the hand down, but the child raised it firmly until they had sung the song to the very end.

At yet another meeting on another day, a similar incident took place. This time the child was just starting to crawl.

The child lifted an iron hand and would not put it down until the end of the song. The meaning of this was never revealed to them, but for months they prayed for the two children who had raised their hands.

When the heavy rains came in 1969, Naka Gininda went back to her village to till the land. Maria was recalled home. After a short rest she was sent out on her next assignment. From 1970 through 1976 she worked with Daniel Dube, Agrity Gumede, and Amon Nyamambi in planting the church in Harare, Zimbabwe's capital. About this church Maria says, "It was badly planted because mostly the Ndebele-speaking people attended the services. (The majority of Harare's population is Shona-speaking.) As a result it was termed a church for the Ndebele people. Even now it has not grown at all."

After working at Harare, Maria either planted churches or helped encourage members of already existing ones. She helped establish the churches at Ngu-boyenja, Mpopoma, Tshabalala, Lobengula, Phumula, Victoria Falls, Gwanda, Phumula (in the Gwaai), Mpongolo, Zvishavane, Vumbachigwe, Hwange, Kamative, Tinde, Dett, and Gross Dett. Maria enjoys her work and declares that material gain has never been of much importance to her. For years she worked for a low wage, but always the Lord has provided. She has never lived in luxury, but she has never gone without basic needs.

Maria's message to today's church

"I believe God still has great plans for his people today, if only people could stop and listen to his call and instruction. We need to go back to the teachings of Matthew 18 which should be the basis for our daily living. We also need lessons on the Holy Spirit, who has much to teach us. Most importantly, each one of us must pray to find his/her own special God-given gifts, then use them to glorify God."

At the '84 General Conference in Zimbabwe, Maria Tshuma appealed to the church to think more seriously about the "Go ye" commission. She gave names of specific places—explaining their needs—where people had voiced their desire for a Brethren in Christ church to be planted in their areas. Maria made an appeal for more people to give themselves to this work. We hope that some will feel God's calling to join Maria in her ministry.



Maria Tshuma with Bishop Stephen Ndlovu.

church news

Allegheny Conference

Twenty people from the **Air Hill** congregation, Chambersburg, Pa., participated in a LaHaye Family Life Seminar on Sept. 28 and 29. The seminar was held in Hagerstown, Md. • The **Antrim** congregation, Greencastle, Pa., conducted a rally day on Sunday, Oct. 28. Former pastors Andrew Slagenweit and Harvey Musser were speakers.

A missionary challenge by Louis and Ruth Cober was presented to the **Cedar Heights** congregation, Mill Hall, Pa., during a recent morning worship service. • The **Hanover**, Pa., congregation held a week of revival services Oct. 21-28. Duane Beals, Dean-elect at Evangelical School of Theology, Myerstown, Pa., was the evangelist.

Rev. Chuck Burkett was installed as pastor of the **Iron Springs** congregation, Fairfield, Pa., by Bishop H. Frank Kipe. A fellowship meal was held following the morning service. Bishop Kipe served as pastor of the congregation prior to his appointment as bishop. • Dedication of their outside bulletin board was held by the **Martinsburg**, Pa., congregation during the morning worship service, Oct. 7.

The **South Mountain** congregation, Chambersburg, Pa., hosted the Mt. Rock congregation, Shippensburg, to an evening fellowship. Ken Letner spoke concerning Christian education and Jerry and Beckie shared in music. • A missionary

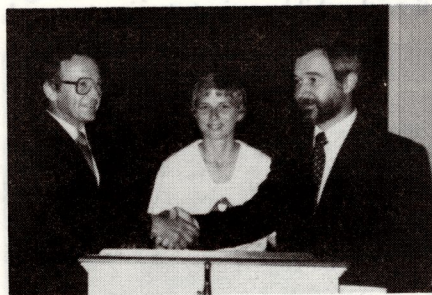
conference was held by the **Waynesboro**, Pa., congregation on Oct. 11-14. Speakers for the conference included Bishop Frank Kipe, Rev. Will Longenecker, Mr. and Mrs. David Swacina, and Miss Lois Anderson.

Atlantic Conference

The **Conoy** congregation, Elizabethtown, Pa., reports an overflow crowd came to hear "The Free Spirit," a group from Winona Lake, In. • An "Open Pulpit" was held by the **Holden Park Church**, Orlando, Fl., when members of the congregation were given opportunity to share with the group.

Over 5,000 milkshakes were sold by the youth of the **Manheim**, Pa., congregation in order to raise funds for their youth retreat at Kenbrook Retreat Center. They will also help to cover expenses for the Centerville, Lancaster, Pa., youth to join them.

On Sunday, Oct. 4, Herbert and Evelyn Hoover were installed as the pastoral couple of the **Maytown** congregation, Marietta, Pa. • Forty-nine persons were in attendance for the first Sunday services of the **Millersville** congregation, Conestoga, Pa. Revs. John Cox and Paul Ziegler are the pastoral team of this new congregation.



Gerald Wingert (left) with Paul and Lee Keefer.

Rev. Paul F. Keefer Jr. and his wife, Lee, were installed recently as the associate pastoral couple of the **Pequea** congregation. Gerald Wingert, senior pastor, was in charge of the service.

Sunday, Sept. 9, the **Silverdale**, Pa., congregation began its growth campaign by observing Covenant Sunday. The theme was "Walk in the

Light." • Ten youth and four adult leaders from the **Skyline View** congregation, Harrisburg, Pa., spent nine days working at the Navajo Mission (Midwest Conference) this summer. The group visited the Oklahoma City, Sandia, Mt. View, and Zion congregations enroute.

The children of the **Speedwell Heights** congregation, Lititz, Pa., presented the musical, "Down by the Creekbank." The musical was attended by 125 people. • "Excellence in Teaching" was the theme for BCE Day, held by the **Souderton**, Pa., congregation. Following the morning service a balloon launch was held. One of the teachers, Florence Detwiler, was honored for 30 years of teaching.

Canadian Conference

Rev. and Mrs. Ross Nigh were honored in a farewell service by the **Bertie** congregation, Stevensville, Ont., for nine years of pastoral service. The group also welcomed their new pastoral couple, the Greg Funks, with a food shower. • The **Falls View** congregation, Niagara Falls, Ont., held a Sunday school roundup recently at Niagara Christian College. A picnic and time of fellowship were held.

A combined service of consecration and installation was held by the **Houghton** congregation, Langton, Ont. Bishop Harvey Sider led in the service of consecration for deacon couple Jake and Christina Peters, and installation for assistant pastoral couple Brian and Liz Lofthouse.

An offering of \$1,980 was received by the **Rosebank** congregation, Petersburg, Ont., in their Ground Breaking Service. The offering will be used toward the building fund. • Doris Illman showed slides of Guatemala and El Salvador to the **Westheights** congregation, Kitchener, Ont., in an evening service.

Central Conference

The **Beulah Chapel** congregation, Springfield, Oh., announces revival services for Nov. 7-14. Rev. Earl Lehman will be the evangelist. • Mrs. Dorothy Stinson was honored by the **Carland-Zion** congregation, Owosso, Mi., for her 32 years as pianist. A surprise dinner was held in the fellowship hall.

Four persons were recently baptized by the **Sippo Valley** congregation, Massillon, Oh. Dale Jurkovich is serving as interim pastor. • Four persons were baptized recently by the **Union Grove** congregation, New Paris, In. Also two were received into fellowship.

Midwest Conference

On Sunday, Sept. 9, four young people were baptized by the **Mountain View** congregation, Colorado Springs, Co. • The children's choir of the **Oklahoma City** congregation had their first public concert on Friday evening, Nov. 9. They were invited to sing at a church growth dinner in western Oklahoma.

A soup and pie supper was served by the youth of the **Rosebank** congregation, Hope, Ks., Sept. 30. The proceeds were used for missions and the

Position Available

Applications are now being accepted for the position of full-time camp manager at Camp Lakeview in Michigan, to begin Sept. 2, 1985. If interested, contact Ronald Slabaugh, secretary of the Camp Lakeview Board of Directors, 2450 W. Snover Road, Sandusky, MI 48471. Phone (313) 672-9624.

APPLICATIONS BEING ACCEPTED

The Board for Media Ministries is accepting applications for the position of assistant to the executive director. Interested persons may contact Elwyn Hock for detailed information and a job description.

Write to Brethren in Christ Media Ministries, Attention Elwyn Hock, Box 189, Nappanee, IN 46550.

youth convention. • Rev. and Mrs. Robert Bushnell were installed as the pastoral couple of the **Wichita, Ks.**, congregation on Sunday, Nov. 4.

Pacific Congregation

Staff and teachers of the **Labish** congregation, Salem, Or., attended a training seminar. Janet Hensel, student at Western Evangelical Seminary, led the session. • The Women's Fellowship of the **Upland, Ca.**, congregation sponsored a "Fall Harvest Potluck Dinner" on Thursday evening, Oct. 18. Special guests were Roy and Dorothy Sider.

For The Record. . .

Births

Abreu: Jacques Mitchell, Sept. 13; Ped and Nancy Abreu, Lancaster congregation, Pa.

Bearss: Steven James, Sept. 13; Larry and Susan Bearss, Falls View congregation, Ont.

Clark: Andrew Joseph, Sept. 2; Mark and Kathy Clark, Manor congregation, Pa.

Fretz: Hilary Beth, Aug. 23; Randall and Patricia Fretz, Souderton congregation, Pa.

France: Jenna Noelle, Sept. 11; Greg and Kathy France, Upland congregation, Ca.

Gladhill: Dustin Jeremy, Sept. 14; Eric and Trudy Gladhill, Waynesboro congregation, Pa.

Grim: Samuel Eric, Sept. 28; Thomas and Joanna Grim, Pleasant View congregation, Pa.

Groff: Brady Carson, Oct. 10; Kenneth and Jan Groff, Manheim congregation, Pa.

Hoffman: Elizabeth Anne, Oct. 2; Albert and Rebecca (Wengerd) Hoffman, Conneaut, Oh.

Hoffsmith: Kirsten Leann, Aug. 3; James and Marilyn Hoffsmith, Manheim congregation, Pa.

Hoke: Joseph Stephen, Sept. 17; Dan and Debbie Hoke, Fairview congregation, Oh.

Hoover: Patricia Lynn, Sept. 2; James and Cathy Hoover, Pleasant Hill congregation, Oh.

Keefer: Rebecca Jo, July 3; Gerald and Bertha Keefer, Manheim congregation, Pa.

Keller: Ryan Lane, Aug. 6; Ralph and Linda Keller, Martinsburg congregation, Pa.

Korz: Sarah Lynn, Aug. 31; Brian and Susan Korz, Stayner congregation, Ont.

Markel: Dustin Lee, Sept. 17; Larry and Melissa Markel, Pleasant View congregation, Pa.

Miller: Ryan Christopher, Sept. 19; Terry and Lois Miller, Fairview congregation, Oh.

Neustadter: Nathan Ryan, Sept. 26; Joe and Barb Neustadter, Refton congregation, Pa.

Shehan: Allyson Lorraine, Oct. 7; Gerald and Lisa Shehan, Martinsburg congregation, Pa.

Turner: Sarrah Helen, Aug. 22; Tim and Heather Turner, Sherston congregation, Ont.

Vongphachanh: Michael, Sept. 18; Bouavanh and Chantone Vongphachanh, Bertie congregation, Ont.

Weaver: LeRoy Weaver Jr., Sept. 21; LeRoy and Tanya Weaver, Refton congregation, Pa.

Wenger: Travis Andrew, June 9; Mervin and Robin Wenger, Manheim congregation, Pa.

Winger: Jessica Lynne, Sept. 10; James and Geraldine Winger, Fordwich congregation, Ont.

Weddings

Engle-Heisey: Nan Louise, daughter of Mr. and Mrs. John C. Heisey, Millersville, Pa., and Fredrick Lynn, son of Mr. and Mrs. Jacob W. Engle, Marietta, Pa., Sept. 15 in the Manor Brethren in Christ Church with Rev. Dale Engle officiating.

Hammer-DeJesus: Crystal L. DeJesus, foster daughter of Mr. and Mrs. Paul Peters, Manheim, Pa., and Brian S., son of Mrs. Jerry Dull, and Mr. Donald Hammer, both of Lititz, Pa., Sept. 22 in the Manheim Brethren in Christ Church with Rev. Roy J. Peterman officiating.

Hunsberger-Auker: Christina, daughter of Mr. and Mrs. Earl Auker, and David, son of Mr. and Mrs. Ralph Hunsberger, Aug. 19 in the Cedar Grove Brethren in Christ Church with Rev. Mark Derstine and Rev. M. Eugene Heidler officiating.

Hunt-Musser: Christine Kay, daughter of Mr. and Mrs. James Musser, Mountville, Pa., and Bryan Lee, son of Mr. and Mrs. Paul Hunt, Lancaster, Pa., Sept. 8 in the Manor Brethren in Christ Church with Rev. John B. Hawbaker officiating.

Karper-Lynch: Sonya Ann, daughter of Mr. and Mrs. John Lynch, and Luther Scott, son of Mr. and Mrs. Luther Karper, Sept. 8 in the Mt. Rock Brethren in Christ Church with Rev. Hess Brubaker officiating.

Mahoney-McCarl: Catherine, daughter of John and Dorothy McCarl, Nottawa, Ont., and Shawn, son of Cliff and Cathy Mahoney, Owen Sound, Ont., July 28 in the Stayner Brethren in Christ Church with Rev. Harvey Stickley officiating.

Robinson-Ferguson: Rosemarie, daughter of Jim and Marjorie Ferguson, Nottawa, Ont., and John, son of Jack and Patricia Robinson, Port Colborne, Ont., Sept. 15 in the Stayner Brethren

in Christ Church with Rev. Harvey Stickley officiating.

Troost-Grove: Colleen Kae, daughter of Mr. and Mrs. Walter Grove, Shippensburg, Pa., and Dirk, son of Mr. and Mrs. Gerrit A. Troost, Nagele, Holland, Oct. 20 in the Mount Rock Brethren in Christ Church with Rev. Gilbert Gomez and Rev. John Schock officiating.

Weaver-Brocious: Jill, daughter of Mr. and Mrs. Howard Brocious, Mount Joy, Pa., and Marlin, son of Mr. and Mrs. Mervin Weaver, Manheim, Pa., Sept. 22 in the Calvary Independent Church with Rev. Eric Crichton officiating.

Weaver-Schaeffer: Maribeth, daughter of Mr. and Mrs. Paul L. Schaeffer, Leola, Pa., and Gary L., son of Mr. and Mrs. Melvin Weaver, Lititz, Pa., April 2, 1983, in the Manheim Brethren in Christ Church with Rev. Roy J. Peterman officiating.

Winger-Oldengarm: Francis Jane, daughter of Herman and Jane Oldengarm, and John Clifford, son of Clifford and Gertrude Winger, Palmerston, Ont., Sept. 14 in the Fordwich Brethren in Christ Church with Rev. Jesse Bawel officiating.

Witmer-Stetter: Connie Marie, daughter of Mr. and Mrs. Gerald E. Stetter, Lancaster, Pa., and Paul Abram Jr., son of Mr. and Mrs. Paul A. Witmer, Millersville, Pa., Sept. 22 in the Manor Brethren in Christ Church with Rev. John Hawbaker and Rev. Donald Morris officiating.

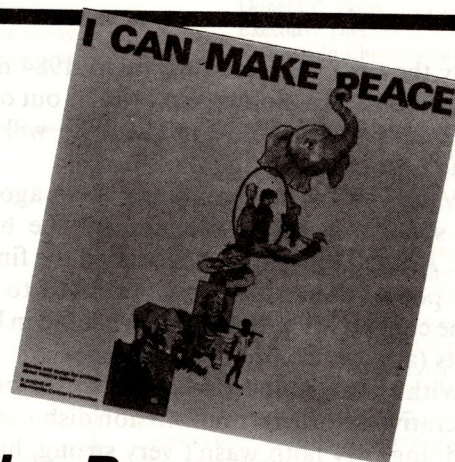
Obituaries

Darrenkamp: Henry Charles Darrenkamp, born Feb. 17, 1916, died Sept. 18, 1984. He was the son of Henry C. and Elizabeth Gross Darrenkamp. He was preceded in death by his first wife, Marie Schlager Darrenkamp. He was later married to Frances Gromling who survives. Also surviving are 2 sons: Michael and Patrick; 4 stepdaughters: Doris Stum, Nancy Aument, Karen Bechtold, and Linda Wilson; a stepson, Clarence Gantz; 5 grandchildren; 13 step-grandchildren;

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How you can help

There are at least three good ways you can help the various ministries of the brotherhood.

First: Include all the ministries and their leaders on your prayer list, pray for them regularly and by name. For many people this is harder to do than giving financial support. But it is of utmost importance. "The effectual, fervent prayer of a righteous man availeth much."

Second: Contact the directors of the ministries when you have suggestions or questions. They very much want to stay in touch with you, and they value your concern and advice.

Third: Give your financial support. As 1984 is drawing to a close, you are encouraged to give a special Christmas gift to Cooperative Ministries and Mission. By doing so, you will help each ministry to reach its goals and accomplish the mandates we have given them. Another good way to do this is to make a gift to a specific ministry. Your congregational treasurer will be happy to forward your contribution to the proper treasurer.

Keep in mind that the deadline established by Internal Revenue Service (U.S.A.) and Revenue

Canada is December 31, 1984. This means two things: (1) Your check will need to be dated no later than December 31, and (2) it *must* be handed to a treasurer or placed in an offering by December 31, or mailed with a postmark no later than December 31. Let's all be good citizens and do our year-end giving within the time framework prescribed by our national governments.

Individual Retirement Accounts (IRA)

You can help to build Brethren in Christ churches and parsonages by investing your IRA funds and other money in the Jacob Engle Foundation. (For most people, IRA money for the year 1984 can be invested as late as April 15, 1985.)

In order to keep the interest charges to the borrowing churches as low as possible, you are encouraged to invest such funds in the foundation at a lower rate than you can probably get elsewhere. Your ministry of love in this way is very helpful to struggling congregations.

A model for 1985

by Paul Hostettler

By the time you read this, many 1984 models (cars, refrigerators, clothes, etc.) will be out of date. But there is at least one model that will never become obsolete.

When I visited a church some weeks ago, I had a few spare minutes so I examined the bulletin board. Among other things, I studied the financial report posted there. I was not surprised to notice that the congregation was running behind in budget receipts (a rather common experience).

With that in mind, I checked to see how the Cooperative Ministries and Mission disbursements were doing. My faith wasn't very strong, but God had a delightful surprise for me. Even though other budget items such as the building debt were behind schedule, that church was up to date on its giving to Cooperative Ministries and Mission!

When I mentioned my pleasure in these findings to the pastor, he stated that the financial report reflected their church policy. "We expect our people

to give their tithe 'off the top' of their incomes, and we model that by giving to Cooperative Ministries and Mission off the top of the church's income."

He went on to state the proposition from the negative viewpoint. "If our congregation pays all its local expenses first, and then gives to the wider brotherhood as funds are available, then individuals should feel free to pay their expenses first and give what is left to the church." And in both cases, he noted, there is almost always a shortfall.

My intention at first was to name the pastor and congregation. Then I discovered another congregation which is doing the same thing! Perhaps your church is following this plan too. Great! Just keep on "driving" your 1984 model through 1985 and into the future. It will be ever new and forever rewarding.

If your fellowship of believers has had chronic difficulty convincing members to "give off the top," a possible reason might be that a congregational model has not led the way. If so, a shining new 1985 model awaits you. And together you can venture into a whole new dimension of stewardship.

and 2 brothers: Robert and Charles. He was a member of the Manheim Brethren in Christ Church where the funeral service was conducted by Rev. John L. Bundy and Rev. Roy J. Peterman. Interment was in St. Joseph's New Catholic Cemetery.

Funk: Eva Swisher Funk, Cove Gap, Pa., born Nov. 1, 1888, died Aug. 5, 1984. She is survived by a daughter, Marjorie Pryor; and a son, Nathan A. Rev. Lorne G. Lichty conducted the funeral service. Interment was in the Fairview Cemetery.

Goddard: James H. Goddard, Harrisburg, Pa., born Nov. 5, 1926, died Sept. 17, 1984. He is survived by his wife, Ruth; and a son, Jeffrey. He was a member of the Skyline View Brethren in Christ Church where he served on the church board and was Sunday school secretary for many years. Rev. John Reitz conducted the funeral service in the Skyline View Church. Interment was in Blue Ridge Memorial Gardens.

Hartman: Clarence R. Hartman, New Paris, In., born April 17, 1906, died Sept. 26, 1984. He was the son of Amos and Susie Everest Hartman. On Feb. 2, 1928 he married Estella Leatherman who survives. Also surviving are 3 daughters: Marjorie Fisher, Violet Weldy and Carol Bontrager; 2 sons: Robert and Jerry; 15 grandchildren; 4 great-grandchildren; 2 half sisters; and 4 half brothers. A daughter, two sons, and a sister preceded him in death. He was a member of the Union Grove Brethren in Christ Church where he served as deacon for 25 years. Rev. Gilbert Gomez and Rev. Carl Stump conducted the funeral service. Interment was in the Yellow Creek Cemetery.

McConnel: Julia A. Sutton McConnel, born Dec. 6, 1919, died Sept. 30. She was the wife of Robert McConnel who survives. Also surviving are a son, two daughters; eight grandchildren; two step-grandsons; and a great-grandson. She was a member of the Pleasant View Brethren in Christ Church, Red Lion, Pa. Rev. Harold Bowers conducted the funeral service.

Nigh: Georgina Alleyne Nigh, born Jan. 29, 1892, died Aug. 21, 1984, in Stouffville, Ont. She was married to Anthony Nigh who preceded her in death. She is survived by a son, John; and two grandchildren. She was a member of the Heise Hill Brethren in Christ Church where the funeral service was conducted by Revs. Marlin Ressler and

William VanderBent. Interment was in Heise Hill Cemetery.

Peck: William A. Peck, Chambersburg, Pa., born March 4, 1900, died Sept. 8, 1984. He was married to Elsie Thomas Peck who survives. Also surviving are 5 sons; 3 daughters; 32 grandchildren; a step-granddaughter; 48 great-grandchildren; and 2 brothers. Revs. W. Rupert Turman and Glenn D. Peck conducted the funeral service. Interment was in the Mt. Zion Cemetery.

Potteiger: Frank D. Potteiger, born July 30, 1899, died Sept. 16, 1984. He is survived by a daughter, June P. Herr; three brothers: James, Samuel, and Russell; four grandchildren; nine great-grandchildren; and a great-great-grandson. He was a member of the Mechanicsburg Brethren in Christ Church where the funeral service was conducted by Revs. C. R. Burgard, Steve Lehman and Earl Lehman.

Redcay: Mary Elizabeth Redcay, Manheim, Pa., born Jan. 31, 1925, died June 5, 1984. She is survived by her mother, Mary Rohrer; a daughter, Lois Heavener; and a foster daughter, Shirley Wilson. She was a member of the Manheim Brethren in Christ Church where the funeral service was conducted by Rev. Roy J. Peterman.

Schnieder: Frank Schnieder, born Nov. 23, 1901, in New Haven Twp., Mi., died May 19, 1984. He was the son of John F. and Maude Schnieder. On March 15, 1927, he was married to Ruby Johns who survives. Also surviving are 3 daughters: Doris Mulder, Dorothy Thompson and Elaine Sawdy; 2 sons: Lee and Vern; 15 grandchildren; 13 great-grandchildren; 2 brothers; and 2 sisters. A son, three brothers, and two sisters preceded him in death. Revs. Marion Ellis and Verle Brubaker conducted the funeral service. Interment was in the Oak Grove Cemetery.

Wideman: Roy Augustus Wideman, born Sept. 21, 1897, in Unionville, Ont., died Aug. 27, 1984, in Stouffville, Ont. On Jan. 1, 1919, he was married to Elsie Steckley who preceded him in death in 1977. He is survived by three sons: Mervyn, Clarence, and Ray; two daughters: Ruth and Eileen; six grandchildren; and three great-grandchildren. He was a member of the Heise Hill Brethren in Christ Church where the funeral service was conducted by Rev. Marlin Ressler. Interment was in the Heise Hill Cemetery.

Wolgemuth: Graybill G. Wolgemuth, Mount Joy, Pa., born April 15, 1892, died Sept. 17, 1984. He was the son of Samuel S. and Lizzie Graybill Wolgemuth. He was married to Cecelia Frey Wolgemuth for 70 years and she survives. He is also survived by a son, Samuel; a foster son, Harry Engle; 6 grandchildren; and 16 great-grandchildren. In 1932 he was ordained to the Christian ministry and he and his wife served the Brethren in Christ church both at home and abroad. He was a member of the Mount Pleasant Brethren in Christ Church where the funeral service was conducted by Rev. Jerel Book, Rev. Luke Keefer Sr., and Robert Wolgemuth. Interment was in the Mt. Pleasant Cemetery.

Tributes

The Brethren in Christ have been blessed with good men and women who have given their lives in sacrificial service. A stellar example has been the life of Graybill G. Wolgemuth.

He was invited to serve on the Foreign Mission Board in 1927 and served faithfully and well for 28 years as he gave leadership to the missions program of the church. He served 19 years as treasurer, 1 year as secretary and the final 5 years as chairman. This included an extended visit to the missions fields in Africa and India. Following 1955, when his son Samuel F. Wolgemuth succeeded him as chairman, he was an honorary member for six additional years.

Brother Wolgemuth was an humble and loving church administrator. With Sister Cecelia, his beloved and hospitable wife, he ensured that their home was always open with a warm welcome for missionaries. Their interest in missions has continued and has been evidenced by much prayer and sacrificial giving.

The Board for World Missions pays tribute to the life of one who cared deeply for people and who served his Lord faithfully. To Sister Wolgemuth, their son Samuel and the grandchildren, we express our sincere sympathy at this time of separation. We cherish the memory of this dear brother who labored so faithfully and who gave so generously. May the memory of his godly life and the grace of our Lord Jesus sustain you.

Donald R. Zook
Executive Director
Brethren In Christ Missions

Dear Sister Cecelia and family: God has blessed you with years of sharing and togetherness. During those years you learned to trust in the Lord in the joyful times as well as through difficult moments. Today, as you experience the loss of a husband, father, and grandfather, I believe you are comforted by God's love and presence.

In 1932 the Lord through the church called Brother Graybill to serve as a minister. Ordained by Bishop Henry Hoffer, he served the church for approximately fifty years. Most of his ministry was in the Rapho District, except for a brief period of ministry at the Messiah Home. Prior to his election to the ministry, Brother Graybill began serving as a member of the mission board. He will long be remembered for his leadership in missions.

Brother Graybill was a devout, conscientious servant of the Lord. He loved the church and gave himself in service to it. He was a soft-spoken person whose convictions impacted his life. His warm personality and friendly smile enabled him to make friends even of those who were much younger than he.

As we together praise God for Brother Graybill's "safe passage," we also pray God's sustaining grace to be your portion.

John A. Byers, Bishop

Camp Freedom January 23-February 3 1985

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Moderators and secretaries respond to issues, complete plans for Alive '85 consultation

by David Shelly

DENVER—How do we deal with Ron Sider's call for a dramatic new approach to peacemaking? What is the future of Mennonite World Conference? Can the four largest Mennonite and Brethren in Christ bodies get together in this decade for a mass conference?

Questions such as these occupied members of the Council of Moderators and Secretaries (COMS) at their Nov. 1-2 meetings at Denver. Participants included top executives and elected officials of the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren and Brethren in Christ.

The Sider discussion generated the one formal recommendation to emerge from the meetings. At Strasbourg, France, Ron Sider had presented to Mennonite World Conference (MWC) a plea for creation of a church-trained, nonviolent peacekeeping force of thousands, ready to stand between warring parties, even though many might die.

COMS, as the group representing the major conferences within the North American Mennonite community, felt a responsibility to follow up Sider's appeal.

"The principle is right," said Don Shafer, Brethren in Christ general secretary. "How do we practice it and where and when?"

Several people expressed enthusiasm for the thrust of Sider's call, but also some misgivings about the scope and details.

"When you ask for thousands when we're not putting them onto the mission field, we have a lot to talk about," said Myron Augsburger, moderator of the Mennonite Church. Still, he urged that the Sider proposal not be considered "so unrealistic that we'll do nothing."

Objection was raised to the term "peacemaking force." "I see it as a contradiction," said Herb Brandt, Mennonite Brethren moderator. Another person commented, "The Marines in Lebanon were called a 'peacekeeping force'."

The group asked Augsburger and Lapp to draw up a resolution overnight. Approved unanimously the next day was a statement that COMS "receives

it's going to be like when we get to heaven." Mission consultations held in conjunction with the assemblies also make a major contribution.

It was noted that with the immense Mennonite resources available in Winnipeg, site of the 1990 Assembly, MWC executive secretary Paul Kraybill will be freed from much of the logistical detail work that fell to him at Strasbourg, leaving more of his time in the next years for other areas of work.

To avoid the overwhelming dominance of North Americans at international meetings, Myron Augsburger pro-



Don Shafer (Brethren in Christ), with Jake Fransen (Conference of Mennonites in Canada) listening: "The principle is right; how do we practice it and where and when?"

with appreciation the bold and imaginative call" issued by Sider, and affirms the biblical basis of his challenge. The resolution calls for MCC Peace Section to give further study and exploration as to how implementation might take shape.

The Strasbourg sessions had also produced the first North American MWC president in more than a decade—Ross Bender, now a pastor in Colorado—who joined the COMS group for a discussion of MWC's future vision.

Bender confessed that he had been surprised to be asked to take his position, thinking the presidency might have been filled by a Latin American. His conversation with COMS centered on the conflict between an apparent sense of people wanting to see World Conference grow in vision and programming, but a general wariness to see it take on an enlarged structure or bureaucracy.

Bender noted that the international sessions every six years are popular and valuable. "We're getting ready for what

posed a series of continent-wide assemblies for Africa, Asia and Latin America—with only a few North Americans invited. Bill Wiebe, Mennonite Brethren secretary, suggested international theological training as another area where MWC could make a contribution.

"Basically I think we want to see increased activity, with the same staff power, but perhaps a little different style of working," summed up Vern Preheim, general secretary of the General Conference Mennonite Church.

At the North American level, the group discussed plans for a 1989 joint assembly for the General Conference and Mennonite churches—with a clear invitation for the Mennonite Brethren and Brethren in Christ groups to join in some way, a proposal which brought at least tentative expressions of interest.

Interpretation of Scripture was suggested as one topic which would be of interest to all four groups in a study conference format.

ALIVE '85

*Consultation on
Evangelism and
Church Planting*

**April 11-14, 1985
Denver, Colorado**

See your pastor for details.

All four of the COMS conferences, plus the Church of the Brethren, are involved in preparations for Alive '85, designated as a conference on "Evangelism and Church Growth in Action," and planned for April 11-14, 1985, at the Regency Hotel in Denver.

Planners are hoping for an attendance of some 2,500 from the five sponsoring bodies, and have reserved the entire 400-room hotel for the period. Among the major speakers will be Myron Augsburger, John Neufeld, Palmer Becker, Robert Neff, Frank Til-lapaugh, Don Jacobs and Henry J. Schmidt. Henry Ginder of Mechanicsburg, Pa., will address the closing rally and commissioning service.

Both Mennonite Church and General Conference representatives also reported on recent theological dialogues and plans for follow-up meetings. It "got us started doing what we think we need," said van Kauffmann, Mennonite Church executive secretary, a sentiment echoed by Vern Preheim.

The Mennonite Church is planning a second conference next March on "The Church's Relationship to the Political Order," deemed as one of the key issues on which the denomination is clearly not of one mind.

Another controversial issue, homosexuality, emerged in connection with discussion of planning for Ames '85, the Mennonite Church's General Assembly next year in Iowa.

"It's an extremely sensitive and volatile subject," noted Jim Lapp. The Brethren-Mennonite Gay Caucus has already requested to participate at the Ames assembly, he reported.

"We have turned down most of what they wanted. They can enter discussion, but not run their program," said Lapp.

Myron Augsburger noted that the fact a group uses the word "Mennonite" in its name does not mean it is approved by any Mennonite body. "We may not have been as clear to them as to limitations on their involvements as we should have been in the past," he commented.

Homosexuality is just one aspect of a major sexuality study in progress by a joint MC-GC committee. "There is a whole range of issues," said Lapp. "We don't want the homosexuality concern to cause us not to look seriously at the other issues, such as premarital and extramarital sex, where we really need help, and which actually affect more people in our churches than homosexuality does."

In its reorganization, COMS chose Herb Brandt to serve as chairman for the next year, with Jim Lapp as vice-chairman. Vern Preheim will continue as secretary, and Don Shafer will serve as treasurer.

The group decided to invite Mennonite and Brethren in Christ college presidents to meet jointly with COMS next year to probe the broader vision for Mennonite education.

A Meetinghouse article by David Shelly, assistant editor of Mennonite Weekly Review.

Phoebe's Journal

"What I want for my daughter"

I like the political bumper sticker I saw the other day: "A woman's place is in the White House." That's an interesting twist to the old favorite of "a woman's place is in the home." I think I just now realized what it is that has always bothered me about the latter: it seems to suggest that a woman belongs at home and nowhere else, while a man belongs anywhere but at home. Why not say "a man's place is in the home"? We need good husbands and fathers at home every bit as much as we need good wives and mothers there!

I guess my point is that we need men and women everywhere contributing their own special skills and gifts in whatever setting they happen to be. Why should one's sex determine whether one "belongs" at home or in the White House or somewhere else?

The bumper sticker with its new twist to a familiar saying reminds me of conversations I've had with Beth. When she told me that her class played "Everyman" at school, I questioned why the game was called that when so many girls were playing too. Even though she gave

me the pained expression that children are so good at, I was impressed when several days later she reported that she had suggested to the gym teacher that they call the game "Everyperson."

Then there was the time she came home from church singing "Father Abraham had many sons . . . I am one of them." I couldn't believe that she didn't see anything incongruous about that! Once again, when I commented about it, she gave me the pained look and said, "Oh, Mommy!" But—at camp last summer she and some other girls added a new verse: "Mother Sarah had many daughters." I think she got the point!

These are just minor incidents, but I think they're good examples of my efforts to pass on my values to her. I think they illustrate that she is beginning to have a much greater awareness of herself as a girl and as a young woman than I had at her age. And I feel good about that. It's often hard for me to define what I want for myself, but I have a fairly good idea of what I want for Beth as she grows up.

I want her to feel good about herself

as a person and as a woman. I want her to feel confident, competent and successful, but I also want her to be free of the pressure to be good at everything or to always succeed. She doesn't have to be perfect and she's allowed to fail sometimes. I want her to be free to choose what she wants to be—and to have the whole range of choices available to her. I don't want her to be locked in by limiting statements like "a woman's place is in the home" or even "a woman's place is in the White House." I want her to be able to find her place according to her interests, desires, gifts and abilities—wherever that place happens to be.

I want her to experience the fullness of life that Jesus offers, to know his unconditional love and acceptance. I want her to feel the caring and support of other people so that she will in turn develop a Christlike compassion for people and the capacity to care for others. I want her to be able to develop close relationships with other people.

Come to think of it, that's what I want for myself and, with a few appropriate word changes, what I want for my husband and son too.

Phoebe

readers respond

To be considered for publication, letters must be signed and should be 300 words or less.

Thanks for the interview . . .

I've waited much too long to say thanks for the interview with Charlie Byers in the August issue.

I enjoy hearing from those who have a respect for the past without idolizing it, an appreciation for the present, and a dream and hope for the future.

Of course, knowing Charlie helps, too.

Marion Sisco
Nappanee, Ind.

. . . and for Phoebe

My husband and I have enjoyed receiving and reading the *Evangelical Visitor* for a good number of years now, and have appreciated its continued importance in our lives. I was especially thankful for one small article which appeared in the October issue: Phoebe's

Journal #1. You see, I am a Phoebe too. I could identify with practically everything written there. It is good to know I am not alone.

Thank you for allowing this to appear in our church magazine. I look forward to reading future Phoebe's Journal articles.

Ontario, Canada

How to share the message?

I read the article by Bob Knapp, "The Kingdom of God and the United States" (October), several times and consider it one of the best written treatises on the subject I have ever read. I almost feel inadequate to respond. However, I think the subject is so relevant that we should not miss the opportunity to bring it out in the open and discuss it.

I understand the material and accept

it because I understand the pacifist position. My question is how to get the message to Christians from other, more militant backgrounds without sounding un-American or un-patriotic. While conversion may be instantaneous, the acceptance or even tolerance for pacifism by Christians from other backgrounds may take years of careful thinking and observation.

I see the Brethren in Christ position as teaching non-resistance but yet accepting those who may think differently. This is a commendable position, but it may run the risk of appearing bland to those who are radically patriotic or militantly pacifistic. As regards church outreach, at what point do we tell prospective members the position of the church without turning them off before they have a chance to observe and learn?

Ed Meyer
Bremen, Ind.

Onesimus

Onesimus, our faithful and dear brother, who is one of you . . . will tell you everything that is happening here.

Colossians 4:9

Dear Paul,

Midst the busy rush of seasonal activities, I write to you again.

The churches are making preparations again to celebrate the birth of Jesus. They do this yearly. I must say it is beautiful and exciting to be a part of these celebrations. Many Christians decry the fact that the birth-of-Christ holiday has become very commercialized. It is true that it has. But then, everybody celebrates Christmas, even those who have never acknowledged Jesus as Savior, much less Lord. So Christmas for non-Christians does tend to be materialistic and commercialized—simply the giving and receiving of gifts. It is correct that the real Christmas truth is often lost in the maze of Christmas trappings. But as I see it, there is another greater danger threatening the Christian faith.

Increasingly we live in a global village where religious pluralism is accepted. Therefore the finality of Jesus' person and work is being challenged. Most people feel that no absolute claims

should cast any shadow on their beliefs. The more the church comes in contact with believers of other religions, the more offensive it seems to confess Jesus as the only Savior of the world. But that is the very heart of the Christmas truth announced by the angel: "Today in the town of David a Savior has been born to you; he is Christ the Lord" (Luke 2:11).

One church leader here expressed his concern this way: "To the new generation, brought up on a diet of relativism, it seems intolerant and preposterous to attach absolute value to only one mediator between God and mankind. The pressure to eliminate or neutralize belief in Jesus as Savior is therefore intense." This is causing some churches to soften their witness to the world.

It is interesting that nonbelievers accept other religions making dogmatic claims about their message, but they look down on Christians who claim that Jesus is the Son of God. They say we are arrogant and intolerant and we shouldn't impose our own peculiar faith on others.

Accordingly, some theologians (I'm sorry to report) teach that we must not give Christ a special position, but rather that all religions are seen as a part of a universal relationship with God. Do you see why I feel that this teaching threatens the Christian faith more than the commercialization of Christmas?

Doesn't this situation remind you of the Athenians who, while they worshiped their many gods, also worshiped the "unknown God" so that none would be missed? You called those people superstitious and idolatrous. Then you proceeded to preach to them about the true God.

And that, Paul, is what many of the churches here are doing also. In their Christmas celebration they affirm and proclaim the truth which the angels sang, the truth which you preached and which the early church believed—that Jesus is *the* Savior of the world.

Onesimus

Some Christians were concerned about the growing availability of pornographic magazines in their area, so they decided to picket several drug and convenience stores which were openly displaying such magazines. Their weekend efforts met with a degree of success—some stores removed the magazines, at least from public display. But one store manager was irate. He refused to allow the picketers on his parking lot, so they stood on the edge of a busy highway. In fact, he tore out the centerfolds of some of the magazines and rather loudly proclaimed the glories of the photographs.

A sharp gust of wind from a passing truck blew the picket sign out of the hands of one local pastor and onto the parking lot. But the store manager wouldn't let him pick it up, instead calling the police and pressing charges of littering.

Hearing of the situation, I was impressed by its irony—impending charges for "littering" the parking lot; no legal action taken for repeated polluting of people's minds.

In an article on pages 10 and 11, Don Shafer reflects on attending a recent conference on pornography and obscenity. He outlines the immense and growing problem of obscenity in North America. (Let me note here the personal and parenthetical observation that we would do well not to limit our understanding of the word "obscene" simply to matters of skin and sex. For example, in a very real sense of that word, the contrast between indulgent, overfed North Americans and starving Ethiopians is also obscene.)

As Don notes, the problem of pornography is not just "out there" in the secular world, far removed from believers. It is as close as the corner drug store, the living room TV, or the stack of magazines in the bottom dresser drawer. For as I've learned from discussions with marriage counselors, the subject of pornography and its effects on a marriage is being raised repeatedly in anonymous question-and-answer sessions in family life conferences across our brotherhood.

Regular readers of the *Visitor* know that my style is not that of a "crusader." So I've been asking myself, how would Jesus respond to the issue of pornography if he were here in Nappanee (or in Roanoke, or Alta Loma, or Ridgeway)? Would he have joined that picket line, for instance? I have the feeling that before he picked up a sign, he would have spent some one-on-one time with that store manager, down at the corner coffee shop, talking about Kingdom values.

And what would Jesus say to the couple who had turned to pornographic magazines and movies in a sincere attempt to solve some marital difficulties, and now find that the long-term harm caused by pornography far outweighs whatever short-term benefits they experienced? I suspect Jesus would spend very little time condemning them for turning to the wrong sources for help, but would rather focus on

A Christmas editorial

healing the problems of depersonalization, unrealistic expectations, and alienation which pornography generates—as well as resolving the basic problems they were trying to solve in the first place.

I imagine Jesus might have a few choice words for the Christian who publicly crusades against obscene literature and films, but privately enjoys every minute of the R- or X-rated movie he watches on his home cable TV channel. And how would Jesus respond to the merchant who sells grossly obscene material, or to the film producer who exploits teenagers and children, warping forever their lives in a predatory quest for profits? What immediately comes to mind is the way Jesus threw the moneychangers out of the temple. But is that really how he would respond, or is my supposition more a product of the revulsion I would feel imagining that the girl in that film might be my daughter?

Don's article urges Christians to take appropriate actions in an attempt to reduce the amount of obscenity in our society. A different emphasis on the question is planned for a future issue of the *Visitor*, which has been on the drawing board for a number of months. Projected for mid-1985, this *Visitor* issue would take essentially a pastoral approach to the subject, discussing some of the effects pornography has on teens and in marriages, as well as attempting to provide some suggestions on how to deal with problems caused or aggravated by pornography. I certainly would welcome your prayers as we seek to deal with the subject in a responsible manner. And we would welcome reader input, particularly from persons who can speak from first-hand experience. Such contributions will be handled in strictest confidence. In fact, if desired, we will bend our hard-and-fast rule and consider anonymous contributions.

And what does all of this have to do with the title, "A Christmas editorial"? You'll find the answer to that question as you consider the nature of the world into which the Savior was born. Pornography and obscenity are but two of the evils in our world, which longs for the forgiving, healing, restoring touch of the Redeemer, whose birth we celebrate on Christmas. As the hymnwriter so aptly penned,

"Long lay the world in sin and error pining,

Till He appeared and the soul felt its worth.

A thrill of hope the weary soul rejoices,

For yonder breaks a new and glorious morn
He knows our need, our weakness is no stranger

Chains shall He break for the slave is our brother,

And in His name all oppression shall cease

O night divine, O night when Christ was born!*

**O Holy Night*, Adolphe Adam

G

Messiah College News

New entrance dedicated

During Homecoming Weekend, October 19-21, Messiah's new campus entrance, a bridge over the railroad tracks near Eisenhower Campus Center, was dedicated. Mrs. Dorothea Shaffer of Harrisburg, a member of the Board of Trustees, cut the ribbon.

Campaign meets goal

David B. Madeira, Vice President for College Advancement, reports that \$6.5 million have been given or pledged to the Focus on Wholeness Campaign, thus meeting the initial capital side of the effort. About \$500,000 remains to be raised for the ongoing operation of the college. Also, since the sports center construction and Old Main renovation costs exceed the original budget, the college will continue to raise capital funds for those projects.

Visiting speakers

Board chairman Dr. Ernest Boyer ('48) addressed the Messiah College faculty in a special session held in mid-October. Entitling his remarks, "Four Worries That I Have," he encouraged faculty members to be aware of the changing role that educational institutions play as society adopts new family patterns and work habits. Dr. Boyer is the president of the Carnegie Foundation for the Advancement of Teaching.

Speaking in the annual Board of Trustees Chapel on Friday, October 19, Dr. Harold Engle ('37) captured student interest as he recollected his experiences as a Messiah College student, as a medical doctor, and as a college board member. Remarking that the 36 persons enrolled in Messiah Junior College at the time he attended had made a vital impact on their worlds through their professions and Christian faith, he won-

dered what the college's current 1761 students might be able to accomplish.

Now is the time . . .

Students interested in attending Messiah College in the fall of 1985 are encouraged to submit their applications now. To obtain a more complete idea of what Messiah College is like and to have a chance to talk with students and professors, come spend a day with us.

Preview Days open to *all* prospective students and their parents are scheduled for Monday, February 18, and Saturday, March 2.

In addition, several specialized Department Days are planned for:

Mon., Feb. 4	Natural Sciences
Fri., Feb. 8	Business & Math
Fri., Feb. 22	Nursing

For more information, please contact the Messiah College Admissions Office, Grantham, PA 17027 (717) 766-2511.

Fall sports teams excelling

Messiah's field hockey, soccer, volleyball, and women's cross country teams have all racked up winning rec-

ords, but the field hockey team is truly shining. Ranked fourth in the nation in NCAA Division III and first in the Middle Atlantic Conference as this goes to press, the team has a 15-0 record, with 14 of the games shutout. Brethren in Christ students on the team are Diane Peterman of Carlisle, playing link; half-back Sandy Winters from East Lancaster, Pennsylvania; and goalie Annette Mullen from Duncannon, Pennsylvania. Only one goal has been scored on Annette all season. Congratulations!

Three new groups ministering to youth

Promise, Morning Star, and Kindred Spirit are the names of this year's small music ministry teams sponsored by Messiah as a ministry to youth. Managed by student members, each team will visit several churches, camps, and youth meetings a month throughout the Mid-Atlantic states during the academic year. Bill Baublitz, a Brethren in Christ student from Ashland, Ohio, manages Promise, a group to which Jeff Garis of Souderton, another Brethren in Christ student, belongs.



Promise Music Ministry Team: (top, l-r) Jeff Garis; Bill Baublitz, manager. (Center) Dennis Miller, Laura McCown, Christine Szweda, Ric Marcelli. (Front) Anne Raab, Debbie Seymour, Rebecca Meekins.